The Coiled Serpent

A Philosophy of Conservation and Transmutation of Reproductive Energy

by

C. J. van Vliet

"The connection of the serpent with sexual matters . . . is found all over the world."
— Crawley, *The Mystic Rose*, I, viii, 232.

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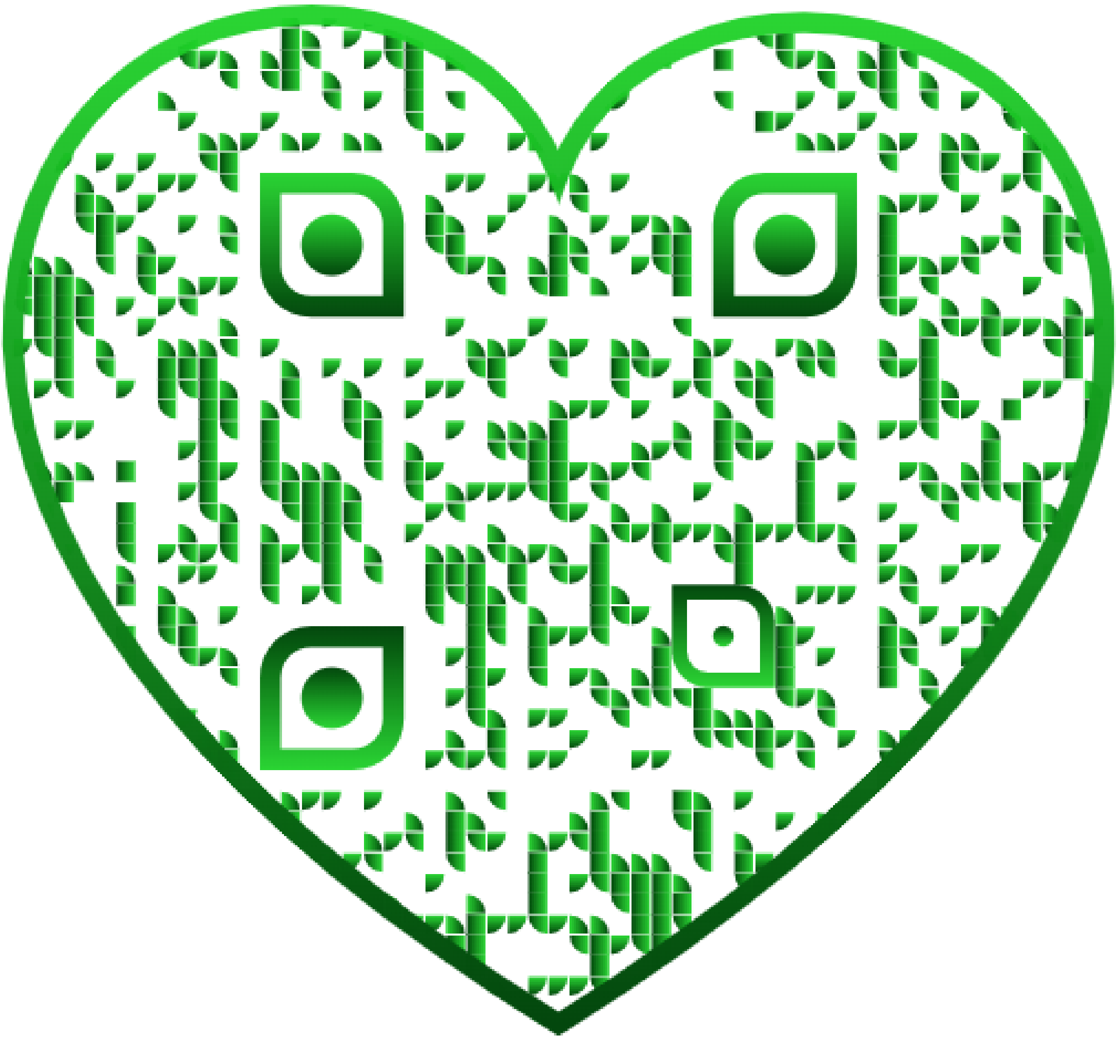

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DEDICATED

TO

THE VANGUARD

OF

THE HUMAN RACE

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"There appears to be a need of some bold man who will say outright what is best . . . opposing the mightiest lusts and following reason only."

—PLATO, *Laws*, VIII, 835.

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FOREWORD

> "The wise in all ages have always said the same things; and the fools, who at all times form the immense majority, have continued to do the opposite."
> —Schopenhauer, *Aphorismen zur Lebensweisheit*, Einleitung.

The prerogative of the present generation to talk and write freely and frankly about sex has been applied to an almost unlimited extent — and as good as exclusively — to the dissemination of unsound theories which pander to the passions of the human animal by sanctioning, encouraging and glorifying sexual expression for its own sake.

In order to offset those fallacies it will be necessary to take advantage of the same prerogative to use plain, straight-forward language in emphasizing the enormous value of conservation of the generative force — a conservation which is practically synonymous with, yet more positive than what is commonly understood by chastity.

Unfortunately, many attempts to prove that value have been so sketchy and clumsy, so little logical, or so biased and bigoted, that the whole idea of conservation has nearly lost all power of appeal.

Yet many sound and profound reasons can be put forward in support of a philosophy in which the central theme is an ideal of drastic purification — a philosophy which propounds that a permanently effective solution of the almost inextricably entangled problem of sex can be found only in the limitation of the sex life to reproductive activity. And although this ideal may seem extreme, and not be immediately applicable to general practice, it is of most vital importance that its fundamental principles be widely known. For a recognition of its inherent value, and a turning of face into its direction, may change the current of human evolution, if at first only in individual cases.

Personally, the urge to formulate such an idealistic philosophy of humanity's most momentous and mystifying

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problem became irresistible when the conviction grew that a lack of chastity in act and thought constitutes the underlying cause of nearly all misery, of discontent with life, of marital disharmony, of congenital low vitality, of sluggish intellects, of many avoidable ailments, of human wrecks in body and in mind, and of countless untimely deaths. In final synthesis the general misusage of the generative force revealed itself as the basic cause not only of humanity's woes, but also of its failure to advance in evolution.

. . . .

If the ideas formulated in this book represented merely the writer's opinion, they could carry but little persuasive power. But it is a verifiable fact that through the centuries the sages have almost unanimously proclaimed the signal value of sexual restraint as an ineludable requirement for the attainment of real human progres. They who possessed superior wisdom apparently always knew that higher evolution is impossible without conservation of the sex force. And researches of modern scientists, as well as equitable observations by outstanding writers, lend support to the pronouncements of the wise.

However, most of the relevant statements by thinkers of the past are hidden in abstruse volumes that are hardly ever accessible to the average person. And reports of modern findings are usually diluted and discolored before they come, in quasi popularized form, under the eyes of the lay reader.

It has therefore seemed worth while to gather brief quotations from a great variety of sources, and to incorporate these into the text. Wherever they could be either directly corroborative, or indirectly helpful in leading up to the main issue, the words of others have been introduced. Their profusion may serve to demonstrate the extent of preparatory research, as well as the impersonal and eclectic nature of the work.

. . . .

In order to avoid the cumbersome effect which the introduction of numerous quotations often produces, a special effort has been made to blend them with the text in

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such a way that the continuity of the composition is not broken.

The reader's forbearance may have to be asked for the large number of reference notes. They are necessary in order to give due acknowledgment to the source of each quoted phrase. They will be useful to the student who wants to verify them. But reference to the notes is in no way essential to the comprehensibility of the text.

. . . .

The present volume is intended mainly to inculcate a clear mental appreciation of the ideal.

Another manuscript is in preparation, under the title: *The Conquest of the Serpent*, and will deal with practical methods by which the ideal can be approached and realized.

Eventually a still later volume will present some deeper metaphysical considerations in support of the claim that THE RACE'S ONE CHANCE FOR HIGHER EVOLUTIONARY PROGRESS DEPENDS ON ITS MASTERY AND TRANSMUTATION OF THE SEX FORCE.

* * * * *

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"We carry an excessive burthen of sex . . .
and we have to free ourselves from it."

—WELLS, *The World Set Free*, v, 270.

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"In order to reconstruct society we must reconstruct the moral ideal."

—ADLER, *Reconstruction of the Spiritual Ideal*, i, 12.

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PART ONE

FORMULATING THE IDEAL

"For the remoralization of sex . . . which is so long overdue . . . we need a more definite turning to higher ideals."
— THOMSON and GEDDES, *Life*, I, iv, 544.

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"Heaven and earth were once united, but were severed by a serpent."
—Bayley, *The Lost Language of Symbolism,* I,v,88.

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I

THE SERPENT

> "A serpent twisted in spiral volumes is the hieroglyphic of evil."
> — FABER, *Origin of Pagan Idolatry*, I,441.

CAUGHT IN the mighty coils of the giant-serpent Sex, humanity is on the point of being crushed and strangled. That serpent, which in the beginning was intended to serve human evolution, was foolishly adopted as a pet and unduly coaxed and fondled. Being overfed and pampered and having its slightest whims complied with, the pet has grown into a monster that has overpowered its master, and now threatens to destroy him.

Out of the choking throat of imperiled humanity the inner ear can hear a cry for help ascending: a fearful cry that swells and falls and again rises, pleading for liberation from the malignant creature's rigid hold.

But there is no response, no outside help forthcoming. Man's precarious position is entirely self-produced. He himself it was who gave the creature all the power it now has by his habitual yielding to its growing demands; and he himself must remedy this self-created woe by unrelenting self-exertion.

"The serpent . . . is the monster to be overcome."[1] If man but wills he can reduce its power. He can brace himself against the pressure of the uncanny coils. He can in fact subdue the unwieldy and unruly reptile even yet by opposing its depraved desires.

By will he can reduce it to servility again. And then its valuable hidden power will aid him in his ascent of evolution's path. Indeed, "when conquered the serpent becomes a means of life."[2] Instead of appropriating the life force of man, it will then supply him with the greatest factor that can lead to a higher human existence. The turbulent serpent of Sex will then be transformed into the

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docile serpent of Wisdom, which will show the way out of the human toward the superhuman state.

But man must not delay. He must unloose the coils before the monster crushes him.

. . . .

The symbol of a snake encoiling the body of humanity occurs in the mythology of various peoples.[3] And Oriental literature mentions a serpent coiled up in a mysterious center of force inside the human body. While the two are not entirely equivalent, the uncoiling of this serpent within the body, as of the entwining monster, is held to be man's evolutionary task.[4]

Records of a serpent symbolism in some form or another have been found in all parts of the world. Especially of universal occurrence are the legends about heroes who conquer an evil serpent.[5] And there can be no doubt that these legends symbolize the necessity of man's victory over the domineering influence of sex, for from the earliest times folk-lore seems to have connected the serpent with the sexual function.

Erudite investigators have come to the conclusion that "the serpent always has a phallic signification."[6] But what usually mystifies the student of symbolism is that "though the serpent is exhibited as the representative of the evil principle . . . it is considered also in the opposite light."[7] However, where the symbolism has not suffered in transition there is a notable difference between the two portrayals. While the evil serpent is coiled, "the serpent of good is always represented . . . as upright."[8] This is the transformed serpent, not any more coiled but standing on its tail, its body slightly curved, reminiscent of the human spine which plays such an important part in the actual uncoiling of the serpent.[9] It is still the phallic serpent, but conquered, tamed, and thereby changed into the most valuable adjunct of man.

Reflective inquiry into various forms of serpent symbolism shows that they contain a principle of supreme importance — namely: that every effort to resist the demands of the sexual urge will gradually lead to an uncoiling of the serpent, and therewith to spiritual freedom[10] and un-

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trammeled evolutionary growth.[11] But this ultimate result cannot be attained without a conscious realization of ideal purification. "Tremendous purity is the one secret of spirituality"[12] — of that factor of evolutionary attainment which must follow the acquisition of intellect, but which has almost entirely been neglected by mankind.

* * * * *

1 LÉVI, *Transcendental Magic*, I vi, 94.
2 TRUMBULL, *The Threshold Covenant*, vii, 236.
3 See Ch. lxix, Mythology.
4 See Ch. lxxxv, Uncoiling the Serpent.
5 Same as 3.
6 FORLONG, *Rivers of Life*, I, iii, 141.
7 FABER, *Origin of Pagan Idolatry*, I, 448.
8 WAKE, *Serpent Symbols*, iii, 104.
9 Same as 4.
10 See Ch. xviii, Unfolding of Spirit.
11 See Ch. v, The Deadlock in Human Evolution.
12 VIVEKANANDA, *My Master*, 60.

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II
IGNORANCE

"The serpent . . . ever in congress with its infernal counterpart of ignorance."
— MEAD, *Chaldean Oracles*, ii,37.

HUMANITY IS like a child that is hiding away from its elders, who call to it because they know that it should make an effort to develop its abeyant faculties. It is like a child that wishes to continue to play with distorted images of real things instead of becoming acquainted with everlasting realities. It is like a child that persists in remaining ignorant of the deeper verities of the science of life.

Humanity plays with life. It plays with sex. It wants to perpetuate that playing rather than understand nature's eternal laws, rather than unfold its latent spiritual powers. It would play on until these very powers became stunted for ever — until, otherwise matured, it would become an imbecile in regard to spirit.

If the clinging to toys persists, and if ignorance is claimed as an excuse where there is only flagrant and purposeful ignoring, there is imminent danger of incurable idiocy on the spiritual level. Already mankind is subnormal for its age because it engrosses itself in precarious material diversions; because it is absorbed in frivolous emotional games; because it does far too little real thinking, and remains obstinately ignorant of facts and laws concerning its own true nature.

"Men err in their choice of pleasures . . . from defect of knowledge"[1]; they "are content with the little goods they have and adhere desperately to these in ignorance of the greater blessings to which they could attain did they but open their spiritual eyes."[2]

. . . .

Mental development makes a child gradually set aside its infantile toys. After a while it does not want them again,

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and would not at any price wish to exchange its arduously acquired mental enjoyments for a return to the foolish playthings which amused it when it was ignorant.

So will spiritual unfoldment make man gradually leave his playing, particularly with such things as were never meant for play. It will make him rise above the customary sexual games. After a little while he will not want these again, will not want to forsake the far greater glorious joys gained in his spiritual growth for a return to the unwisely chosen playthings of his period of sensuous amusements.

But through sheer wilfulness and cherished ignorance humanity seems to prefer to go on with its playing, even with the most sacred treasures on nature's altar. Childlike, it moans if it scorches its fingers when grasping the sacrosanct vessel in which burns the sacred flame. It groans when sickness follows the quaffing of the holy wine. It whines when it is taken from its ungodly perilous game. It rages when it is threatened with retributary action of nature's exacting laws.[3] And it will not see that all its misery and suffering result from its own stubborn persistence in remaining ignorant of spiritual principles.

Such ignorance is unavoidable in the infancy and early youth of a race. But the large portion of humanity that has racially arrived at the advanced adolescent stage should now overcome that ignorance. It should know its own dormant spiritual powers, awaken them, and make them dominant. It should drop the unsanctioned toying and stop its wasteful playing with the life force, which is the most sacred force in nature.

* * * * *

[1] PLATO, *Protagoras*, 357.
[2] MEAD, *Thrice-Greatest Hermes*, II, 119.
[3] See Ch. xlix, Laws.

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III
CIVILIZATION

"The progress of civilization seems to have been unfavorable to the virtue of chastity."
— GIBBON, *Decline and Fall of the Roman Empire*, I, ix, 504.

"THE ENERGY . . . of civilization-man is directed outwards."[1] It is applied to materialistic and intellectual progress at the cost of the spiritual. Thus "our knowledge has increased but not our wisdom."[2] Industrial mechanics have astoundingly evolved, but not the modes of building character. "While we are hastening from moment to moment we have neither leisure nor repose . . . for the development of character."[3]

"The stressing of the physical sciences without a corresponding cultivation of the spiritual factors has lowered man's sense of his moral power and responsibility."[4] "The most noxious sign of the blight in the social atmosphere is the openly increasing laxity of morals."[5] In fact, "moral sense is almost completely ignored by modern society."[6]

The race may be more intellectual than it ever was, but it is not more spiritual. "Intellect preponderates. At the same time . . . consciously hardly any one thinks today of developing the soul."[7] "The great intellectual progress has been achieved to the detriment of soul life."[8] Yet "it is the character of the soul which determines man's level."[9]

Man has learned to control many of nature's forces. But as long as he can not control the forces within himself there can be no question of real civilization. "Control of appetites is the first step in human culture."[10]

. . . .

"As regards his sexual ethics man has . . . retrograded."[11] Although a milder mannerism in sexual expression has been adopted by mankind, it has not become less sensual; rather the opposite. "Human culture . . . has not

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carried things further than the putting of a finer polish on . . . our animal impulses."[12] "The effort of our civilization has been to domesticate lusts"[13], and now they are found and fostered in almost every home. "In comparison with the mode of life which prevailed among mankind for thousands of years we people of the present day are living in a very immoral age."[14] "Sexual morals have been cast aside."[15] "Sexual license would seem to be the unwritten code of modern society."[16] "We find ourselves . . . in a welter of urban sensualism and immorality."[17]

Sex tends to permeate to such an extent man's mental and emotional as well as physical existence that "sex and its expression have become an obsession"[18]; and the present generation stands practically indicted as one of sex-addicts.

Characteristically one finds in this age of boasted culture: society saturated with sexual abuses from the bottom to the top; prostitution flourishing on a Gargantuan scale; white slave traffic amongst the fastest growing crimes[19]; abduction and seduction as daily occurrences; "criminal assaults upon children . . . greatly increased"[20]; abortions more frequent than at any period, and as lightly looked upon as is the extraction of a tooth; sexual relationships among students of colleges and schools; "epidemics of venereal diseases . . . in highschools"[21]; widespread indulgence in perverse sex practices by old and young, even the very young; sex plays on stage and screen attracting largest audiences; sex novels finding the best market; sophistical sex teachings disseminated without restriction, their popularity resulting from the fact that they provide excuses for personal weaknesses; and such a prevalence of male and female troubles that it would seem that 'civilization' inevitably spells 'syphilization'.

. . . .

"Mere animalistic sex expression has no more place in worthwhile civilization than would mud-huts serve as modern houses."[22] But in our pseudo-civilization worse than animalistic sex misuses are indulged in and condoned.[23]

There can be no question of real civilization until a relentless campaign against the domination of sex is well on its way. A lessening of the overwhelming influence of sex

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is necessary before the race can claim a semblance of true culture and of becoming spiritualized.

It is just because spirituality has been practically discarded that sensuality has become paramount; for there is a close relation, in inverse ratio, between the two: only where the one is absent can the other rule.

Hence the great need of consciously and conscientiously approaching a spiritualizing ideal. In themselves "ideals . . . testify to a high level of civilization"[24] — particularly when they help to bring the spiritual nature to the fore, the animal nature to the background of human consciousness. Therefore "human nature . . . must be modified according to a definite ideal."[25] And the needed ideal must in the first place diminish the overpowering fascination of sex.

Because "it is not possible to develop . . . civilization unless we can inhibit primitive passions"[26], "there is as yet no civilized society."[27] Above all other responsibilities "the task of humanity is to build up a genuine civilization, a *corpus spirituale* of mankind"[28] — a civilization in which a purified love, disentangled from all sexual accretions, will come into its own.[29]

* * * * *

1 SPENGLER, *The Decline of the West,* I, 37.
2 JUNG, *Psychology of the Unconscious,* i, 24.
3 EUCKEN, *Present-Day Ethics,* vi, 125.
4 SOCKMAN, *Morals of Tomorrow,* I, iii, 68.
5 CORELLI, *Free Opinions,* 84.
6 CARREL, *Man the Unknown,* iv, 152.
7 KEYSERLING, *Creative Understanding,* II, 120.
8 Same as [7], II, 112.
9 Same as [7], II, 112.
10 STOCKHAM, *Tokology,* xi, 162.
11 LYDSTON, *Genito-Urinary, Venereal and Sexual Diseases,* VI, xxii, 524.
12 ECKARTSHAUSEN, *The Cloud upon the Sanctuary,* iv, 54.
13 TANNER, *The Intelligent Man's Guide,* lxiv, 212.
14 NIETZSCHE, *Dawn of Day,* I, 9.
15 Same as [6], iv, 153.
16 Same as [11], VI, xxii, 526.
17 DURANT, *The Story of Philosophy,* vi, 314.
18 MACFADDEN, *Encycl. of Physical Culture,* V, ii, 2450.
19 HOOVER, *Memorandum of Federal Bureau of Investigation,* August, 1936.
20 BEBEL, *Woman: Past, Present and Future,* xii, 205.

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[21] PARRAN, "The Next Great Plague to Go"; in: *The Survey Graphic,* XXV, vii, 407.
[22] DENNETT, "Sex Enlightenment'; in: CALVERTON, *Sex in Civilization,* 100.
[23] See Ch. xxix, Perversion.
[24] FREUD, *Civilization and its Discontents,* iii, 58.
[25] METCHNIKOFF, *The Prolongation of Life,* IX, iv, 325.
[26] KIRSCH, *Sex Education,* xix, 495.
[27] ADLER, *Reconstruction of the Spiritual Ideal,* v, 162.
[28] Same as [27], v, 163.
[29] See Ch. xxi, Love versus Sex.

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IV

EVOLUTION

"Evolution is . . . the triumph of human qualities over animal qualities."
— KROPOTKIN, *Ethics*, x,254.

WHETHER OR not the materialistic theories about it are in every way correct, "evolution is a fundamental element in life."[1] "It is a change forward and upward"[2], "an advancing from the imperfect to the perfect."[3] Many however mistake the growth of our civilization for evolutionary progress and think of these two processes as being synonymous. But they are neither equivalent nor always parallel.

Evolution brings with it a proportionate degree of true civilization. But civilization as we know it is not in every respect the outcome of evolution. Our civilization is largely the result of an exclusive development of mind, of a one-sided attention to matter and to material life at the cost of spiritual development. High mental efficiency is only then a characteristic of harmonious evolution when it concurs with commensurate spiritual unfoldment. Evolution will then not only make man scientific, but — by letting his unfolding faculties find expression through a spiritualized mind — it will make him approach omniscience.

Overdeveloped brain power however, applied exclusively to material science, is as little a natural concomitant of or an aid to allround evolutionary growth as are over-developed muscles. Therefore most of the remarkable intellects of this day and most of the modern inventors with their astounding accomplishments can not be considered to be products of normal evolution. They are more like hot-house products of an abnormal civilization. They are the outcome of a forced and artificial growth of lopsided qualities, carried on through many generations. They are in the human kingdom what exceptionally trained animals are in the sub-human. They are no samples of evolutionary growth toward the superhuman.[4]

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Civilization as it is distinctly constitutes a hindrance to spiritual unfoldment. In its concentration on materialistic and mental achievements it neglects and suppresses the inner development of man. It antagonizes the higher expression of the life force which evolution seeks to bring about.

It is for this reason that our present civilization is on its way to follow the fate of most preceding civilizations. They reached a high state of mental development and of material well-being. Then, when their materialism together with its attendant lack of morality nullified their value in the evolutionary scheme by antagonizing the unfoldment of the spiritual element, they were inexorably destroyed.

Total destruction of our own civilization can be prevented only if cognizance is taken of the spiritual demands of evolution.

. . . .

Evolution is nature's process of allowing the latent qualities of the life force to come gradually into perfect manifestation. For this purpose she constructs ever more suitable, more responsive, more delicate living instruments through which to express always more of her own innermost being, more of that unfathomable element which we call spirit.

In the simplest physical forms of the mineral kingdom nature can only manifest what seems to us unconscious existence. In the plants — which rise above the minerals, out of and above the ground — the life force stirs and shows a consciousness of sentient living. In the animals — which might be called uprooted plants, growing by motion and by emotion above the animal kingdom — life expresses itself in instinctive consciousness. In present humanity — grown mentally above the animals — life's energy displays itself in a conscious realization of self-consciousness.

Could this rudimental humanity as it now is be the climax of the evolutionary scheme? Of course not. "Man as we know him is by no means the highest creature that will be evolved."[5] "There is not the slightest reason for supposing that the powers . . . which we human beings happen to possess are the highest of which this planet is

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capable."[6] "Progress is the law of life, man is not Man as yet."[7] The process of progress must continue until nature can perfectly reveal its highest powers in a perfected instrument. A superhumanity must be developed which realizes an untrammeled expression of spiritual consciousness.

. . . .

At the primitive human stage there came a change in the evolutionary method.

Pre-human progress was involuntary. But "human progress can be willed"[8] — nay, it must be willed. So far growth had been regular and automatic, unopposed. It might have continued thus if man (that is: the human species) had not used self-consciousness to foster self-indulgence and sensuality. He thereby set up an impediment which he himself must again undo by self-chosen, willing effort. Instead of continuing mechanically from without, growth has become an accomplishment that must be aided from within. "Further evolution . . . will result solely from conscious efforts towards growth."[9] It can be achieved only through persistent self-exertion. Henceforth "man, not striving toward evolution . . . not helping it, will not evolve. And the individual who is not evolving . . . goes down, degenerates . . . This is the general law."[10]

The choice is man's. Will he successfully progress toward the succeeding stage of fully spiritualized humanity, and finally to that of divinized superhumanity, then he must with self-determination overcome the obstacles to growth.

"Divinity is in us; animality hampers and constricts it, stunting our growth."[11] Especially "sexual activity weakens man . . . in his most essential, his spiritual expression."[12] "If the race is to progress . . . it must somehow become less sexual"[13]; for even "the potentiality of a higher spiritual life . . . is endangered by fleshly lust."[14]

Human evolution cannot proceed unless man sets himself to the task of overcoming the passions which obstruct his spiritual unfoldment. "He who shall attain to perfection must be one who . . . has courage to be absolutely chaste."[15]

* * * * *

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1 KELLOGG, *Human Life*, 133.
2 Same as [1], 133.
3 HEGEL, *Philosophy of History*, 108.
4 See Ch. lxxxvii, Supermen.
5 KINGSLEY; quoted in: SPENCER, *Autobiography*, I, xxiii, 472.
6 WELLS and HUXLEY, *The Science of Life*, III, v, 418.
7 BROWNING, *Paracelsus*, V, 741-2.
8 RADHAKRISHNAN, "Philosophy in the History of Civilization"; in: *Proceedings of the Sixth International Congress of Philosophy*, 548.
9 OUSPENSKY, *Tertium Organum*, xxiii, 322.
10 Same as [9], xxiii, 322.
11 PAPINI, *Life of Christ*, 123.
12 TOLSTOI, *Works*, XVIII, 470.
13 INGRAM, *The Modern Attitude*, iii, 39.
14 SOLOVYOF, *Justification of the Good*, I, ii, 47.
15 KINGSFORD, *The Perfect Way*, viii, 221.

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V

THE DEADLOCK IN HUMAN EVOLUTION

> "The strength of the sexual appetite . . . is unquestionably the great obstacle to the improvement of the race."
>
> — NEWTON, *The Better Way*, 15.

HUMAN EVOLUTION has been at a standstill for many thousands of years. As far as we can look back into history and compare ourselves with the human elements of ancient civilizations, no evolutionary progress is noticeable. Our bodies have, if anything, deteriorated. Human qualities have not improved. Character, emotions, and motives for action have remained very much the same. "Our materials for knowledge have increased, but not our intellectual capacity."[1] The intellectual power of our brainiest contemporaries does not surpass that of a Homer or a Hermes, or of purported Atlantean illuminati. Of any thing beyond intellect there still occurs only sporadically no more than an almost negligible indication.

Since we can trace no noticeable advance in human evolution within a measurable period, it may well be presumed that at some time in the past a seemingly insurmountable obstacle has been erected which has checked our evolution. Some powerful factor must have prevented the life force from rising to new and higher outlets.

Even a cursory survey of the progress of the expression of life energy in pre-human as well as in human vehicles will help to discover the nature and the cause of the obstruction in the path of our evolution.

. . . .

A fundamental difference between various stages of evolutionary growth lies in the ways in which the life force is being utilized. In all organisms, from the simplest to the most complicated, the action of the life force is sustained

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by nutrition (which in a wider sense includes respiration). All functions other than nutrition, instead of sustaining, consume some of the available life energy.

In the smallest and simplest creatures, such as unicellular bacteria, life's energy is utilized in but a single way: in fast multiplication. "A bacterium is all germ-plasm, all reproductive material."[2] Under favorable conditions hundreds of billions of specimens can descend from a single one in a twenty-four hour period.[3]

Out of the unicellular beings nature has gradually evolved the multicellular and complex creatures in which groups of cells are differentiated for special purposes. In the jellyfish, for instance, parts of the body's surface have protruded and grown into grasping and feeling extensions. Other cells of the skin have become receptive to impressions of light, preparing what later becomes an eye. And so with other rudimental organs of the senses. Within the body an incipient muscular and a still diffuse nervous system have begun to take shape. Body-growth, muscular exertion, and the nascent faculty of perception of the external world require a goodly share of the life energy which in the lowest forms was monopolized by reproduction. At the stage of the jellyfish reproduction is still profuse, though not comparable with that of bacteria. Fast multiplication remains necessary wherever destructive factors cause a high rate of accidental deaths; but as a rule this need diminishes as evolution of the form proceeds, and new and higher faculties are being developed.

At the more elaborately organized stage of the reptiles the most striking functional change that by then stands out as having been accomplished is the centralization of the nervous system. The spinal cord has been definitely established; and at the head-end of the cord the cerebellum is ready to register impressions. Its functioning and that of the entire improved nervous system required an additional amount of nervous energy. The new demand for this specialized form of the life force — which again had to be taken from what at earlier stages would have remained available for the reproductive system — necessarily caused reproduction to be slowed down.

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Ascending the scale of being to the mammals, we find the cerebrum or fore-brain developed to a certain extent. As above stated, the reptiles had the cerebellum or hind-brain; but "its activities are considered as not entering consciousness."[4] Provided with a be it only slightly active cerebrum, the mammals become conscious of sense-impressions, and therewith capable of more strongly sensed emotional responses to impressions from the outside. Again, with the introduction of these newer functions life energy is transferred from the reproductive organs to the brain; and reproduction is considerably diminished.

. . . .

Between the evolutionary stage of the highest developed animal and that of man there is a gap so far as scientific knowledge about it is concerned — an unfathomable dark cleft. It looks as though evolution at this point, quite against its customary gradual procedure, had taken a sudden and bold leap. Before following it in that hypothetical jump across the canyon of 'missing links' a critical look back over the covered ground may well be taken.

The point that stands out prominently is that originally the entire flow of life's energy was directed toward reproduction. Inherently, from that time on, the reproductive principle has held a first claim on the life force. Every new function of the evolving organisms could be introduced only at the cost of reduced reproduction. The energy needed for each new evolutionary acquisition had to be diverted from the earlier established reproductive tendency, and to be transformed into other modes of expression. The life force had to be used more and more for inward instead of for outward purposes.

All the way up through the animal kingdom this process was made easy by the absolute power of instinct, which unfailingly guides all animals in their every activity in harmony with the plan of evolution.[5] The animal is bound to follow that guidance because it has no faculty, no power of its own, with which to oppose nature's will and purpose.

Thus it was an easy matter for the evolving animal to yield more and more of its reproductive energy and activity to the needs of higher and higher evolutionary attainments.

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Now: the human stage.

Mind, reason, intellect, conscious self-consciousness are the evolutionary characteristics of the human species. Thanks to a far better developed brain than possessed by any group in the animal kingdom, these new factors can function in man.

The additional brain development has been made possible by nature by instituting a long period of childhood, followed by years of adolescence before maturity is fully reached. To make the most of the evolutionary advantages and possibilities it is evident that in the first place youth, up to full maturity, should conserve all of life's energy for the development of body and of brain.[6]

But after maturity has been reached the law of evolution does not cease to require more and more transmuted energy at every forward step. For the adult as truly as for youth, for the married[7] as truly as for the unmarried, further progress in evolution can only be attained at the cost of diminished sexual activity. In some of the higher animal species this had already been reduced to as little as a single act in the season of rut, which in many cases occurs only once a year. For human beings, then, a still further reduction — a limitation to the few occasions when propagation is consciously willed — is requisite if evolution is to proceed.

In the human body nature continues to be lavish with the production of seed as a storage battery of life force. But more insistently than ever the evolutionary law demands that — except for limited generative use — the force be kept within the body for regenerative purposes.[8]

For mankind this has been always a most perplexing problem. "Man is the first product of evolution to be capable of controlling evolutionary destiny."[9] Endowed as he is with reasoning powers, he must independently decide upon his own behavior, without the compelling guidance by instinct. Supplied with mind, he is expected to cooperate consciously with nature in her further evolutionary program.

Unfortunately humanity has arrantly failed to make a serious effort to promote its own further progress. Instead of using the power of the mind to understand the responsibilities which freedom from blind obedience to instinct

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entails, mankind has refused to listen whenever it was reminded of the requirements of the evolutionary law. It was so much easier to lend an ear to the promptings of desire, which was an unknown element up to the human stage.[10] It must have been very soon after the acquisition of mental self-consciousness and his becoming aware of stirrings of primitive impulses, that man began to use the mind to stimulate the desires of the body. In this way he has indulged the almost negligible sexual impulse which he inherited from the animal kingdom, until it has become a desire so strong that he has difficulty to control it.

Overstimulated by this unnaturally strong desire of his own making, man has looked for arbitrary ways in which to gratify it. Although reducing actual reproduction, he has discovered ways of unreproductive sexual action. But every such act, whatever form it takes, is a misuse of sex and uses up some of the life force that should be utilized for the support and the development of higher faculties. "The record of our race progress clearly shows how our upward movement has been checked . . . by that misuse."[11]

At the time when mankind became accustomed and addicted to sexual acts without reproductive purpose, at that very time it put a deadlock into the course of its evolution. Not until this deadlock is removed can humanity, individually and jointly, stride on toward the attainment of the greater faculties and powers which evolution has in store for man.[12]

* * * * *

1 JUNG, *Psychology of the Unconscious*, i, 24.
2 WELLS and HUXLEY, *The Science of Life*, IV, v, 551.
3 Same as [2], IV, v, 439.
4 MORRIS, *Human Anatomy*, VIII, 869.
5 See Ch. xii, Instinct.
6 See Ch. xxiv, Adolescence.
7 See Ch. xix, Marriage.
8 See Ch. xxxiv, Regeneration.
9 Same as [2], IV, ix, 642.
10 See Ch. xiii, Desire.
11 GILMAN, "Sex and Race Progress"; in: CALVERTON, *Sex in Civilization*, 121.
12 See Ch. lxxxvi, The Future.

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VI

THE IDEAL

"The ideal man is . . . non-attached to his bodily sensations and lusts."
— HUXLEY, *Ends and Means*, i,4.

AMONGST THOSE who give this subject serious thought practically "every one today admits that our sexual life is far from perfect."[1] But instead of attempting to perfect it by lifting it to the level of an ideal, the majority tries to lower that life to a cunningly intensified sensual gratification. The general tendency is to idolize its imperfections, even to worship at the shrines of its deformed images. And the only effort to counteract this degrading idolatry consists in an occasional ineffective mumbling by would-be moralists about so-called moderation.

The genuine doctrine of moderation deals with the elements contributing to evolutionary growth. It teaches avoidance of lopsided development. It warns against extremes in physical training, in rigidity of asceticism, in receptive sensitiveness, in compassionate emotions, in intellectuality, in philosophical abstraction, in spiritual meditation — all of which are necessary factors that must be practised, but that must be kept in balance with each other if harmonious evolution is to be attained. The world however has avidly grasped and misconstrued the doctrine of moderation in evolutionary elements, and applied it to its own anti-evolutionary tendencies to self-gratification. The ideal doctrine has been degraded into an excuse for personal habits and weaknesses, every individual proclaiming that his particular standard of pandering to these can serve as a model of moderation.

Not moderation, but elimination is the ideal in regard to evolution-retarding habits. In a sanitarium for dope-addicts it may be advisable to allow patients temporarily a restricted — but at the same time gradually diminishing — use of narcotics. Similarly it may be advisable to condone

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that sex-addicts (that is to say: all those who have habituated themselves to sexual acts) do not suddenly break their habit, provided they will gradually overcome it. But no sane person can opine that a continuous use of drugs should be prescribed for the dope-addicted patients — not even in a so-called moderate degree. Still less that it should also be recommended for those who are free from the addiction. As little reasonable is it to claim that quasi moderate sexual activity must continually be indulged in by those who are addicted to such acts, and that also it should be recommended for all who are not so addicted.

. . . .

Once realizing that the sexual life of humanity is far from faultless, it becomes imperative to look impersonally and unbiased for a way out of its unsound condition.

Evidently two pathways lie ahead: one leading up out of entanglement, the other down and deeper into it. Man must either climb toward the radiant, though seemingly lonesome summit, or slide into the tempting shadows of the crowded lower path. The one path is the way of self-control, of mastery over sex, leading to purity and progress; the other is the road of self-indulgence, of enslavery to sex, of passion and resultant retrogression.

One must either recognize that sexual intercourse is not essential to individual well-being[2], and encourage continence; or acknowledge the regular necessity of such intercourse for all who are physically mature, and frankly sanction licentiousness. Sexual acts must either be limited to propagation, or perversion[3] must be condoned. There must be either a sane and sanitary living, or there will be a wider spreading of venereal disease.[4] If there is no purification, there is bound to be putrification.

On the one path there is ethical refinement[5], clarification of the mind[6], and general regeneration; on the other, moral decay, mental retardation and allround degeneration. Either a transmutation of the sex force will bring spiritual expansion; or continued transgression of natural law will dull the already acquired, and limit all chance of developing higher faculties.

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Man must either consciously help evolution and make every effort to ascend to the superhuman state[7]; or he will stubbornly counteract and undo the work of evolution, and thereby descend below the grade of the sub-human state.

. . . .

Every human being has the choice between those two paths. "Every individual . . . must belong either to the side which is in favor of purity, or to the fraction which practises and advocates sensuality."[8]

Which of the two will lead to a more desirable, more worthy, more ideal humanity? "Which must we choose and follow? . . . A voice from within in each case definitely and clearly gives the answer; and all that is left for moral philosophy to do is to give it the form of a universal rational principle."[9]

Such a principle is contained in the following formula: FOR ADVANCED EVOLUTIONARY GROWTH PASSION MUST BE CONQUERED AND THE GENERATIVE ORGANS BE USED FOR GENERATION ONLY. In other words: *all the sex force not actually used for the perpetuation of the species must by transmutation be made available for higher evolutionary attainment.*

The sexual life to which the application of this formula leads is a spiritualized and impersonal one — a life in which the personality's actions are ruled by spiritual motives, and in which the selfish longings of the body, of the senses or of the mind cannot be allowed to play any part.

As an ideal this applies to all. Albeit not within immediate reach of every individual, as a final destination it is the same for all. It is "an ideal that is set to us as a task: we must strive toward it, even if its realization is beyond our power."[10] For a majority it may be so far away that it seems unattainable indeed. But a close approach to its attainment is possible for quite a number. In individual cases it has been successfully approached, always concurring with commensurate spiritual growth.

Amongst those who have fully realized this ideal in the past are some who have left imperishable impressions of spiritual greatness on human history. They, the wisest teachers that ever trod the earth, stand out as exemplars of what mankind can be and of what it is destined to be

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when it grows spiritually mature. In the process of that growth *all humanity must gradually conquer passion, must gradually diminish the abuse of sex.*

Eventually the ideal of purity must be seen and recognized and ultimately reached by all, if the race is to rise from its wearisome condition of the human-animal to the felicitous spiritual-human state. Every individual must face the basic facts. Understanding these, one must choose the ideal as a goal; and the will must consciously be applied to approximate that goal as rapidly as possible. A beginning must be made by every one some time. To deny this is to deny oneself the chance for evolutionary progression.

Once one's aspirations are concentrated upon the ideal, its distant glimmering becomes more and more distinct and more irresistibly attractive. Approaching it from wherever one may stand, every conscious step in its direction edifies, until consummate attainment well-nigh deifies.

All this may seem to many too idealistic. But ideals of today are realities of the future . Undeniably, "the ideal is remote . . . but he who will not attain it will fare well for having striven after it."[11]

* * * * *

1 FOREL, *The Sexual Question*, xix, 527.
2 See Ch. xxxii, The Notion of Necessity.
3 See Ch. xxix, Perversion.
4 See Ch. xxxv, Venereal Diseases.
5 See Ch. xlvii, The Altruism of Ethics.
6 See Ch. xvii, Intellect and Intuition.
7 See Ch. lxxxvii, Supermen.
8 SCOTT, *The Sexual Instinct*, i, 20.
9 SOLOVYOF, *Justification of the Good*, I, ii, 53.
10 SILBERER, *Problems of Mysticism*, III, 413.
11 TOLSTOI, *Works*, XVIII, 471.

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PART TWO

SUBSTANTIATING THE IDEAL

"This . . . is supported by testimony from so many independent sources that it can not be dismissed lightly."
—LIPPMANN, *Preface to Morals*, ix, 156

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"Men as you are today, half-men, half-beasts . . . Are you so satisfied with your bastard and imperfect humanity, with your animality scarcely held in leash?"

—Papini, *Life of Christ*, 123.

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VII

CONSIDERATIONS

"There are certainly a number of highly rational arguments against . . . passion."
— FOERSTER, *Marriage and the Sex Problem*, II, ix, 208.

NOT BEING a text-book, this work does not attempt to be either complete or systematic. It is more in the nature of a test-book: one in which the genuineness of the proffered ideal concerning the importance of conservation of reproductive energy is being tested on the touchstone of widely diversified subjects. Science and metaphysics, sociology and ethics, and philosophical and religious systems of all times are lightly touched upon, at a single point, for the purpose of substantiating the ideal and of proving its intrinsic value. In almost every direction evidence can be found in corroboration of the ideal of purity.

A perusal of the following four-score chapters will reveal how widespread and how well supported is the view that the evolutionary development of body, of intellect, of every cultural attainment, of spirituality and of hidden powers largely depends upon the conservation and transformation of sexual energy.

Where each chapter deals with a single subject, each presents but a single argument or suggests only a single consideration. Therefore one chapter by itself may or may not prove strikingly convincing. But each in some way serves to strengthen all the others; each chapter contains a contribution to the central theme of the book.

All statements made or quoted can not be equally strong, and they are not expected to be always generally accepted. More likely than not even the most conclusive remarks would be rejected anyhow by the multitude which clings to its addiction to sensuous gratification. Evidently "least of all can I hope for approbation from those who are . . .

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under the power of passion."[1] "For he that lives at the dictates of passion will not hear nor understand the reasoning of one who tries to dissuade him."[2] "Passion seems not to be amenable to reason."[3] It is still true that "this lower principle in man would not listen to reason and . . . would never naturally care for any arguments."[4]

After all "each man can only prize that which to a certain extent is analogous to him, and for which he has at least a slight inclination."[5] Therefore the thoughts expressed in these pages are intended mainly for those who have become already somewhat receptive to spiritual principles. Even to those perhaps not all the arguments presented in favor of the ideal will appeal. But if by logic or by intuitive reaction they find that the cumulative evidence of be it only half a dozen chapters seems convincing, then that should suffice to plant the seed of the ideal in their consciousness.

Nearly every one who is willing to face the evidence frankly and squarely will have to acknowledge that the ideal is based on a deep, solid stratum of universal truth. And once this recognition is rooted, a little regular attention will make it grow and bloom and bear the refreshing and rejuvenating fruit which brings a taste of spiritual realization.

* * * * *

1 SCHOPENHAUER, *The World as Will and Idea,* IV, xliv, 338.
2 ARISTOTLE, *Nicomachean Ethics,* X, ix, 7.
3 Same as [2], X, ix, 7.
4 PLATO, *Timaeus,* 71.
5 Same as [1], IV, lxviii, 497.

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VIII
SPIRIT VERSUS MATTER

"The law of spirit . . . is to go up; the law of matter . . . is to go down."
— SAINT-MARTIN, *Oeuvres Posthumes*, I,312.

IN THEIR final essence "spirit and matter are only opposite poles of the same universal substance."[1] As the primary expression of nature's law of polarity, without which the universe could not exist, they are "states of one unity, divided only in our conception of the modes of its manifestation."[2]

On this point the deepest philosophies, the highest occult teachings, the broadest religious viewpoints and the farthest reaching scientific searchings seem to lead to very similar conclusions. They have come to look upon spirit and matter as being basically one single element which from one form of expression can be transmuted into another by changing its rate of vibration. "Regarded concretely, spiritual and material being are two kinds of energy which can be transformed into each other, just as mechanical motion can be transformed into heat and vice versa."[3]

If looked upon in the same analytical way, steam and ice are basically one and the same thing; but in every-day talk and for practical purposes they remain definitely distinguishable and as good as opposites. Their relative opposition and yet basic unity may be indicated by calling ice the lowest form of that of which steam is a higher manifestation. And so may matter be called the lowest form of that of which spirit is the highest expression.

Only the exceptional mind can occasionally contemplate and still more rarely entirely grasp the ultimate reality of oneness. For a perfect understanding of the state of unity we first "must escape from matter, which is but an inferior form of spirit"[4]; that is to say, we must escape from the crystallizing power that matter holds over us. For the average

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human intellect the standpoint of duality is the more logical, the only comprehensible. Therefore spirit and matter are for the present purposes dealt with as antithetical.

Justification for considering matter low and spirit high can be found mainly in a comparison of their rates of vibration: that of matter and its qualities is low and slow, while that of spirit and its attributes is high and fast beyond measure, beyond imagination.

Wherever two of different rates of speed are linked together, as spirit and matter inextricably are, there is conflict, push and struggle, strife for supremacy. Thus spirit and matter are in constant conflict with each other; spirit always pushes onward and matter is holding back. But about the final outcome of their contest there cannot be a doubt: the quicker always ultimately wins, in the evolutionary arena as in the wrestling-ring.

In the end matter—which expresses the static power of solidification, of separateness, of selfishness and of sensuousness—is fated to be vanquished by spirit, whose dynamic power is that of expansion, of unification, of self-effacement and of sublime purity.

"In that victory of spirit over matter . . . matter is not destroyed but is made . . . an instrument of the activity of spirit."[5] Matter will then no longer oppose, but support spirit; it will become spiritualized itself, and will manifest only that which is in accord with spirit, namely: absolute purity in every expression of life.

"Such purity is necessary if real spirituality is to be attained."[6]

* * * * *

[1] MATHERS, *The Kabbalah Unveiled*, Preface, viii,
[2] HARTMANN, *Occult Science in Medicine*, II, ii, 32.
[3] SOLOVYOF, *Justification of the Good*, I, ii, 47.
[4] MAETERLINCK, *The Great Secret*, xii, 259.
[5] Same as [3], II, iii, 180.
[6] VIVEKANANDA, *My Master*, 47.

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IX
EMBODIED SPIRIT

"Man is a human being only if he conquers nature by spirit."
— KEYSERLING, *Book of Marriage*, III,302.

IN HUMANOLOGY the clashing cosmic elements of spirit and matter are represented by the human "spirit, which is the . . . emanation from the divine, and the body with its various desires and passions, which is of the nature of matter."[1] And as cosmically matter is lower than spirit by reason of its lower rate of vibration, so the physical human body is lower than the indwelling spirit.

Everything that increases the power of matter over man makes the body denser, lower in vibration and less fit to serve as an instrument for spirit. Even the body's finest organs high in the skull become thereby less accessible to spirit.

The attraction of matter is most powerful in the organs in the lower part of the trunk. Hence there are good reasons for designating the sexual tendency as belonging to man's lower nature. It is this lower nature with its animal qualities that must be conquered by the spirit within man in order that he may become a truly human being. "The binding of the lower is necessary in order that the higher may act."[2]

To give a clear definition of the spirit in man seems, alas, impossible. Mere words cannot correctly define it because "since it is spirit . . . it can be comprehended only spiritually."[3] As long as man is "controlled by carnality . . . there is nothing in him that can touch or sense spirit, and therefore he cannot be conscious of it."[4] Very few possess the needed faculty of spiritual comprehension. And few are they who are willing to take up the rigid training necessary for the acquisition of that faculty — probably just because for this purpose "the lower faculties . . . require to be strictly governed by the higher."[5]

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Those wise ones who had acquired the faculty of spiritual comprehension have stated in different ways but always "with absolute certainty that essentially we are spirit"[6]; that we are not a body which may or may not have a soul, but that we are a soul (or individualized spirit) incidentally using a body; that "the body is but an instrument existing for the use and sake of the soul, and not for itself."[7] But to prove this to ourselves "we have to discover the spirit in us by stripping off all that is extraneous to it . . . A strictly ethical discipline is insisted on . . . an absolute inward purity demanding self-mastery and self-renunciation"[8], in the first place a renunciation of everything that increases the power of matter over spirit. "If we wish to become spiritually developed we must . . . become rid of our sensuality and passions."[9]

. . . .

As expressed in the language of a somewhat orthodox moral philosophy, which none the less is basically true: "if the spirit . . . is to increase in power, the flesh must be subdued."[10] "As long as the satisfaction of the appetites and lusts of the flesh is included in man's ideals and aims, he never can rise above the plane of animalism."[11] 'Flesh' here refers to man's "material nature which violates . . . the spirit, is opposed to and exclusive of it."[12] And since "the predominance of flesh over spirit expresses itself most strongly . . . in the carnal union"[13], the first step towards giving supremacy to spirit is to master the sexual urge.

It is "the grossness of all the matter in which material man consists . . . which holds the soul in continual imperfection."[14] "Our body . . . fills us with desires and passions and vain imaginings . . . and a host of frivolities."[15] But once "having got rid of the foolishness of the body, we shall be pure . . . and know the clear light of truth."[16] "Who then would not . . . strive to wean himself by degrees from the domination and insolence of this flesh?"[17]

. . . .

However, to subdue the flesh does not mean that the body should be despised or stunted or neglected. "The true attitude toward the body will be one neither of contempt nor of weak pandering to its impulses."[18] The whole trend

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of evolution shows a tender care on nature's part in the building of better, finer, higher organized bodies, through which spirit can ever more fully express itself. We can help evolution, not by neglecting the body but by disciplining and purifying it, by bringing its vibrations up to a higher standard, "by refining and subliming it, and so heightening its powers as to make it sensitive and responsive to all the manifestations of the spirit."[19] "The body is not to be put off; it is to be . . . made spiritual."[20] And "the living flesh itself becomes spiritualized in proportion to the inner growth of its bearer."[21] Only by resolutely improving and perfecting it as an instrument for spirit can we, while living in a physical body, hope to know and consciously express the priceless faculties of spirit.

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1 *Encyclopaedia Britannica,* (Ninth Edition), II, 591.
2 ADLER, *Reconstruction of the Spiritual Ideal,* iii, 91.
3 HEGEL, *Philosophy of History,* 125.
4 BUTLER, *The Goal of Life,* xxiii, 315.
5 BUCHANAN, *Therapeutic Sarcognomy,* xv, 291.
6 TAGORE, *Sadhana,* ii, 30.
7 KINGSFORD, *The Perfect Way,* viii, 217.
8 RADHAKRISHNAN, *An Idealistic View of Life,* iii, 111.
9 HARTMANN, *In the Pranoas of the Temple,* 47.
10 SOLOVYOF, *Justification of the Good,* I, ii, 47.
11 BUCK, *The Soul and Sex,* v, 145.
12 Same as [10], I, ii, 46.
13 Same as [10], I, ii, 52.
14 ECKARTSHAUSEN, *The Cloud upon the Sanctuary,* iv, 52.
15 PLATO, *Phaedo,* 66.
16 Same as [15], 66.
17 MORE, *Enchiridion Ethicum,* III, iii, 199.
18 BLACK, *Culture and Restraint,* x, 290.
19 Same as [7], viii, 217.
20 NICHOLSON, *Mystics of Islam,* 16.
21 KEYSERLING, *Creative Understanding,* I, 20.

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X
THE SEX PRINCIPLE

"Sex is a thing of bodies, not of souls."
—HERMES, *Excerpts by Stobaeus*, xxvi,44.

"IT HAS been commonly imagined that sex is a primal fact rooted in the very constitution of life, if not indeed of the universe . . . But there is nothing of that fundamental character about the device of sexual reproduction."[1]

Strictly, sex is only that which physically distinguishes female from male. It is but one of the manifold manifestations of nature's unfathomable law of polarity. So also is electricity in its positive and negative poles; so is music in its polar opposites of major and minor; so are the contrasts of spirit and matter, of day and night, of repulsion and attraction. Innumerable are the expressions of polarity, of which sex is but one instance.

To reverse this statement and to say that all polarity is reducible to sex is the specious reasoning of a race mentality so pervaded with thoughts of sex that it seeks to sexualize everything. Thus the idea of sex often has been connected with the most abstract concepts, including deity. Unfortunately some of the deepest metaphysical dissertations have used the words 'male' and 'female' in reference to positive and negative forces in nature and to other polar opposites far above the physical plane. This may have been done in order to make the difficult abstract ideas more readily understood by the average mind; but with it all it has contributed to the widespread misunderstanding that sex implies more than a physical differentiation. But apart from that material distinction "nature knows no more of a male and a female principle than of a vertebrate and invertebrate principle."[2]

Whatever seemingly important place one may be inclined to assign to sex in individual physical existence, from

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a higher standpoint one can see in it no more than "a mere temporary expression on the physical plane of the pairs of opposites"[3], "merely an adventitious . . . adaptation."[4] Spiritually considered we are not 'men' or 'women'; we are spirit, using — and using only temporarily — a male or a female body. "It cannot be too emphatically reiterated that the sex function exists only on the physical plane"[5], and that "it is only in the body that sex exists."[6] "There is no sex in mind."[7] Also "souls have no sex."[8] Still less can there be any question of sex in the spirit. From which it follows that as one grows in spirituality sex loses its importance.

Abundant as may be the neo-psychological and the erotically romantic and poetical attempts to put sex and its function on a hallowed pedestal, only a sense-dimmed vision can lead to the belief that this is where it rightfully belongs. Sex being only a characteristic of the physical body, every sexual gratification sustains the body in its resistance against a fuller manifestation of spirit.

. . . .

Before considering sex to be man's "crowning glory"[9] and his "most godlike possession"[10], one may well take into account that every pig and every insect shares in the imaginary glory of that same possession which does not in any way crown man as different from the lowest animal. "The reproductive process . . . is still an essentially animal function."[11] "True spirituality demands its utter extirpation."[12] Man's truly godlike possession lies in the possibility of spiritual development. Not in sex. On the contrary, "the absolutely spiritual man is . . . entirely disconnected from sex."[13]

Sexual reproduction has often been regarded as an expression of man's creative power. But "reproduction is not . . . creation."[14] Even the purest sexual act, even on those rare occasions when it is performed with propagative intention, is not creative. The male's part in the act is at best no more creative than the action of a husbandman who sows, depending entirely upon nature to produce a harvest. "The seed is deposited in the womb, and another cause takes it, operates it, and moulds a child."[15]

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Moreover, the comparison of the male's role with that of a sower is still too flattering; and to say that "the woman in her conception and generation is but the imitation of the earth"[16], is not giving her sufficient recognition for hers. For she represents not only the earth, but the earth with the seed, the ovum, already in it. The male, far from exerting any creative power, is required to furnish only a fecundating element, which perchance it may become possible to provide without him. "The spermatozoon can be replaced by a chemical or physiological agent. Only the female element is essential."[17]

. . . .

No, not in sex lies man's creative power. What is usually spoken of as procreation is not in any way a manifestation of creative faculties of the procreators. No human being knows how to create the seed, nor how to make it grow into a living being. Procreation is a physical expression belonging to the animal part of man — whereas creation belongs to a higher, as yet practically unmanifested part in him.

"The only true creative function is that of . . . the faculty of formative thought."[18] Creative power is that which consciously makes the subjective objective, by exercise of intensely concentrated thought. It goes far beyond what is so often considered to be the creative power of artists, who even at their best are but extremely skilful artisans giving more or less perfect physical form to what they observe in visible objects, or to what in moments of inspiration may have been impressed on them.[19] The real power of creation rests in the mind. And it can manifest only after the mind has been freed from any connection with sex, and has become indissolubly linked with spirit.

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1 BRIFFAULT, *The Mothers*, I, iii, 91.
2 Same as 1, I, iii, 91.
3 BESANT, "Mysticism, true and false"; in: *Lucifer*, IX, 181.
4 Same as 1, I, iii, 91.
5 PRYSE, *The Apocalypse Unsealed*, 139.
6 VIVEKANANDA, *My Master*, 45.
7 TANNER, *The Intelligent Man's Guide*, xiv, 58.
8 LUTOSLAWSKI, *The World of Souls*, vi, 167.

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[9] CURTISS, *Letters from the Teacher*, I, ix, 202.
[10] COLLINS, *The Doctor looks at Love and Life*, i, 16.
[11] MAUDSLEY, *The Pathology of Mind*, I, iii, 68.
[12] Same as [5], 216.
[13] BLAVATSKY, *The Secret Doctrine*, III, 458.
[14] WELLS and HUXLEY, *The Science of Life*, IV, ii, 443.
[15] PLATO, *Menexenus*, 238.
[16] AURELIUS, *Meditations*, X, 26.
[17] CARREL, *Man the Unknown*, iii, 91.
[18] Same as [5], 217.
[19] See Ch. xvi, Inspiration.

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XI
PURPOSE OF SEX

"The real purpose . . . propagation of the species."
— KRAFFT-EBING, *Psychopathia Sexualis*,i,9.

NATURE — OR whatever one may wish to call that force which manifests in the evolution of life and form — needs in her evolutionary work an almost endless series of generations in order to lead up to the final, perfect form. Through innumerable generations of minerals, of plants, of animals, of men, she is leading up to supermen and on beyond.

In all her kingdoms nature has instituted methods of perpetuating the species "for the purpose that the perfection which one generation has not reached may be approached by the next."[1] Of every method of reproduction self-evidently reproduction is the natural aim. Thus also "in creating the division of the sexes . . . nature has only one aim — the continuation of life."[2] The physical use of physical organs of reproduction is by nature intended for physical propagation, and for that purpose only. Certainly "those powers and instruments and appetites which are subservient to copulation were imparted to men not for the sake of voluptuousness but for the perpetuation of the human race."[3]

"Inasmuch as the object of the sexual function is the preservation of the species, the act of copulation should be performed only at such times and under such circumstances as subserve that object."[4] Sexual action that is not propagative cannot be considered to be in harmony with nature's purposes. Every attempt to justify unreproductive sexual action can only be the result of a wish to whitewash the addiction of humanity to sexual abuse.[5]

It is irrational to ascribe to nature the intention that sex should be used for sense-gratification, where that misuse is but an invention of the human mind. As well might be deduced from the existence of poppies and of all such

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plants from which man has seen fit to extract narcotics and intoxicating stimulants, that it is nature's intention to people the earth with dope-addicts and drunks.

. . . .

Always to serve in the most effective way her fundamental plan — that is: to forward evolution — nature has evolved different propagative methods for successive evolutionary forms; from fission she has changed to budding; from this apparently to a hermaphroditic system; out of which she has developed the method which requires co-operation of two separated sexes. "Man is born in the present way only as the consequence . . . of the law of natural evolution."[6]

Each change was introduced when evolution could be promoted by a new method of reproduction. The still unanswered question is: why was unisexuality developed in preference to some other propagative system, and how was this particular method expected to aid evolution better than any other.

While the physical aspect of sex is intended exclusively for propagation, a secondary purpose entirely apart from the physical must have been part of nature's plan when instituting the sexual method of reproduction — a purpose that would aim to advance human evolution in higher realms simultaneously with that in the physical.

Emotional and mental and spiritual evolution must proceed on parallel lines with that of the physical forms; and the evolving form enhances the possibility of higher emotional, higher mental and spiritual expression. All of these are at first much more stimulated by the interdependence of the two sexes than by the self-centered self-sufficiency of the preceding undifferentiated and asexual systems of reproduction.

But the attainment of the secondary purpose does not depend on physical sex expression. It manifests in the psychological or superphysical relation of the sexes.

. . . .

The differentiation of the sexes has left each individual intact as a soul. Only, where in the one sex a positive principle has been emphasized while a negative was sub-

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dued, in the other a negative principle has been strengthened at the cost of a positive. As a result, the same as in magnetic poles, there is mutual attraction. And that attraction, which is not physical but psychological, serves to turn the attention away from self and from selfishness; it lays the foundation for loftier emotions, for a tender care of others, for sympathy and self-sacrifice, for compassion and self-effacement, and for pure love. And so sex fulfills its secondary purpose by aiding in the evolutionary task of leading humanity in the direction of the goal of conscious spiritual unification.

But not by physical union can this non-physical unification be attained. As soon as the lower organs are sexually active there can be no question of any spiritual expression, except if it be in the form of a sacrificial dedication to the entity that may be born. Apart from this, sex and spirituality are diametrically opposed. Every attempt to give the unreproductive sexual act a quasi sublime appearance is nothing but self-delusion; it may lead to emotional exuberance, but never to anything of a spiritual nature, never to soul unification.

Far from enhancing higher faculties of the soul, each physical sexual act which lacks propagative consecration is a deterrent to those faculties. It cannot possibly promote love, but only lust, which sooner leads to separation than to unification.[7] Instead of aiding, it frustrates spiritual evolution; for every such act draws one down into the world of sense-bound matter from which one should be freed.

Therefore a limiting of sexual action to "the normal object of the sexual appetite, reproduction"[8] will most effectually advance evolution.

* * * * *

1 TOLSTOI, *Works*, XVIII, 456.
2 OUSPENSKY, *A New Model of the Universe*, xii, 516.
3 LUCANUS, *On the Nature of the Universe*, iv, 21.
4 LYDSTON, *Genito-Urinary, Venereal and Sexual Diseases*, VI, xxii, 525.
5 See Ch. xxix, Perversion.
6 BLAVATSKY, *The Secret Doctrine*, III, 295.
7 See Ch. xxi, Love versus Sex.
8 FOREL, *The Sexual Question*, viii, 230.

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XII

INSTINCT

> "The sexual act in human beings is not instinctive."
> —Russell, *Marriage and Morals*, xii, 132.

Looking back over the path of evolution we see the mineral kingdom still asleep in nature's womb, the earth; the vegetable kingdom still connected with its mother, directly fed through roots; then the helpless animal kingdom as nature's toddling little child over which she closely watches, holding it tightly by the hand. By this close, protecting contact nature's own intelligence unerringly guides the animal, in which it manifests as instinct.

"Instinct is given to the animals since they have no understanding."[1] In everything they automatically "follow their instinct, and in doing so they act as nobly . . . as their position in nature permits."[2] The sexual body-urge in itself is not instinct; instinct is the power which in the animals controls that urge, just as it controls their selection of the right food and their building of a nest, a hive, a web. Instinct unfailingly directs and restricts their sexuality which it allows to come into expression only in the season of rut, purely for the perpetuation of the species. This is the rule, "unless through association with mankind the animal has become abnormal in this respect"[3], in which case the power of instinct is interfered with.

From her older child, from humanity, nature has withdrawn her guiding hand. Instead of instinct she has implanted in man mind, which is an individualized part of her own intelligence, so that in him "reason has completely supplanted instinct in the government of conduct."[4] "There exists no instance in normal man of a determinate pure instinct."[5] Not even in the savage. Only the cells and cell-groups within the body are still directed by instinct to perform such processes as digestion and the restoration of dam-

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aged tissue. But all acts of the individual have come entirely under the control of human volition.

For the direction of human conduct by man himself nature has developed in him a brain through which the mind can find expression. "Instinctive life does not need the brain."[6] Hence below the human stage instinct could be manifest already before the brain began to be formed; and as long as the brain was not sufficiently developed to serve as an instrument for the mind, instinct remained the regulator of conduct. But since individual mind has become active, instinct has become superfluous. Therefore, anatomically, "as the brain developed, the centers for the older instinctive activities were covered over."[7] Physiologists of high repute agree that with the growth of the brain "the place of instinct . . . was taken by intelligent educability"[8], and soon "intellectual powers . . . had the effect of superseding those of instinct."[9]

Surely then, man's overstrong sexual urge cannot be excused by ascribing it to instinct — to an influence from which he has been cut off in the dim past. No instinct is either urging or restraining him. The cause lies entirely in himself, in his abuse of mind.

. . . .

Part of mind's mission was to take over nature's task of judicious direction and restriction of the sexual urge. But instead of using his reasoning power for this purpose man — becoming conscious of self-seeking, sense-serving, sex-stirring possibilities — applied his mentality to the distortion of the sexual life. In the exercise of reason presumably rational, intelligent man "descends below the level of the beasts . . . because he puts his intellect at the service of bestiality."[10] "He calls it reason, but pollutes its use by being beastlier than any brutes."[11]

It is believed that "the pairing of our earliest human or half-human ancestors . . . was restricted to a certain season of the year"[12], "and that abstinence was the rule at other times."[13] "But . . . the sexual impulse became perverted through lust."[14] "In order to multiply the moments of [body-] pleasure man acquired the faculty of repeating genetic acts during any season."[15] This has been detrimental in

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several ways. For one thing "it was . . . at the cost of the length of his life."[16] The most serious effect has been that "he is manifesting a degenerative tendency instead of taking an upward step on the evolutionary scale."[17] By his chronic animalism "man sinks lower than an animal because he lives in a state of disorder which does not exist among animals."[18]

Where animals are only sexual, man has become sensual by degrading the reproductive sexual urge into a desire for unreproductive sensual satisfaction. Sensuality is man-made. By overexciting the reproductive faculty for millions of years man has only himself to blame for the impelling power of the sexual impulse. And only he himself can reduce that power and bring it back within the boundaries of its legitimate domain: that of the perpetuation of the race.

* * * * *

1 SCHOPENHAUER, *The World as Will and Idea*, IV, xliv, 348.
2 PARACELSUS, "De Fundamento Sapientiae"; quoted in: HARTMANN, *Paracelsus*, iii, 61.
3 CURTISS, *Letters from the Teacher*, I, ix, 202.
4 MCDOUGALL, *Outline of Abnormal Psychology*, 558.
5 BRIFFAULT, *The Mothers*, I, ii, 45.
6 SOLOVYOF, *Justification of the Good*, II, iii, 185.
7 PATON, *Human Behavior*, xi, 335.
8 THOMSON, *Towards Health*, iv, 178.
9 PAGET, *Selected Essays and Addresses*, v, 34.
10 PAPINI, *Life of Christ*, 62.
11 GOETHE, *Faust, Prologue in Heaven*, 235.
12 WESTERMARCK, *History of Human Marriage*, I, ii, 81.
13 POPENOE, *Problems of Human Reproduction*, ix, 102.
14 GUYOT, *Yoga, the Science of Health*, viii, 184.
15 Same as [14], viii, 184.
16 Same as [14], viii, 184.
17 ARMITAGE, *Sex Advice to Women*, xv, 215.
18 KANT, *Lectures on Ethics*, 123.

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XIII
DESIRE

"The slave of desire is quickly the victim of lust."
— RILEY, *Bible of Bibles*, vii, 209.

IN ITS widest meaning the word 'desire' may be used to express a longing for the attainment of any form of satisfaction, be it physical, emotional, intellectual or spiritual — a longing for anything that can be expected to provide passing pleasure or lasting joy. But in practical application the use of the word more often than not has been limited to signify a passional emotion for sense-gratification — and here it will be so used.

Even in this restricted meaning desire does not exist below the human stage. Animals are equipped with appetites. In their natural state they are guided by nature's intelligence — that is, by instinct — to satisfy those appetites for preservation of self and of species. They serve nature's need in a natural attraction to food or mate without being driven by desire.

Only in man, endowed with mind and with self-consciousness, desire comes into being; for "desire is appetite with consciousness thereof."[1] Instead of being wisely led by instinct man is misled by unwise use of mind and driven by desire. At the evolutionary stage of average present humanity mind is used in separative, selfish ways and is largely confined to matter; and thus desire, produced by matter-bound and matter-blinded mind, seeks separative, selfish and material satisfaction. And "man not only . . . satisfies the desires of the moment, but refines upon them and stimulates them"[2] by a continual misapplication of memory and anticipation, these two great powers of the mind.

Hence it is that "desire is insatiable and is always in want"[3], and that "merely natural impulses . . . make more and more demands the more concessions one makes to them."[4] With it all, "no attained object of desire can give

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lasting satisfaction; it can produce merely a fleeting gratification"[5], which only feeds and fosters the desire and makes it grope for forms of self-indulgence which grow ever more noxious.

In most cases "the desire lasts long; the demands are infinite; the satisfaction is short."[6] And besides, "the satisfied passion leads oftener to unhappiness than to happiness"[7]; so that "so long as we are given up to the throng of desires . . . we can never have lasting happiness nor peace."[8] Therefore, to do what the ultra-modernists seem to propound, namely "to make desire a final authority . . . is to invite chaos in the inner life"[9]; whereas "to diminish our desires is the same as to augment our powers."[10]

. . . .

Undoubtedly the lower forms of desire have their due place in the scheme of evolution. As long as humanity was in a young evolutionary stage such desire was as useful as a teething ring is for a baby in the teething stage. But the babe does not need the ring after the teeths cut through — although it may want to keep it as a toy. So does humanity not need the element of desire after the breaking through of a higher consciousness, although it may want to cling to its every desire as to a pleasure-producing toy.

At the present time desire still may be the indispensable motive power for those backward ones who will not move or work without anticipating sense-satiety as a reward. But that is not to say that it is still a necessary element for all, or that it must remain for ever with those who are being helped by it now.

Sooner or later one begins to see that desire for transitory things does not and can not bring any permanent satisfaction; and also that "so long as our desires are in conflict with the universal law we suffer pain"[11]; that not only all "desire is accompanied by pain"[12], but that desire itself is pain, and that there is "no pain like passion, no deceit like sense."[13]

Then, turning away from the tyranny of selfish sense-desires, one finds an inner spiritual longing for more lasting things, an unselfish aspiration for conscious cooperation with nature's plans and laws which supplies an even more effective motive power for action than desire.

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An intuitive knowledge of the reality of a higher form of human existence, and a longing to attain it, become manifest as one's unselfish efforts increase.

This longing lies deep down within each one, not like desire fed by misdirected mind but wed to unerring wisdom. It is an essential part of us; yet is it not to many actually known because "our animal desires . . . have hidden from us our true life."[14] This is "the real misery of man . . . that he is self-obscured, lost in the midst of his own desires."[15] Hence "the idea that man ought to liberate himself from the bondage of earthly desires is the conclusion of a contemplative mind reflecting upon the short duration and emptiness of all bodily pleasures."[16] "To expel all eagerness of temporary desire . . . this is emancipation, and this is the free man's worship."[17]

. . . .

It is but a repetition of the conviction of the greatest thinkers and of the mystics and the spiritual leaders of all ages that for every person who wishes to advance in evolution and to attain real happiness there comes a time when "desires must starve . . . the animal passions must die."[18]

"Nothing hinders us so much in the development and exercise of our inner powers as . . . our external desires."[19] "Those powers . . . are even by the slightest application of desire disturbed and hindered."[20] Therefore all desire must eventually perish. But it need not perish by the painful process of being killed by force. By transmutation the lower desires will automatically shrink, dissolve and vanish. Suffering will then yield its place to constant exaltation; for "freedom from desire is like the choicest extract from the choicest treasure."[21] "Divine influences will come to him who liberates his soul of all carnal desires."[22]

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1 SPINOZA, *Ethics*, III, ix, Note.
2 SCHOPENHAUER, *Neue Paralipomena*, vii, 217.
3 SEXTUS, "Select Sentences"; in: IAMBLICHUS, *Life of Pythagoras*, II, 194.
4 FOERSTER, *Marriage and the Sex Problem*, I, ix, 153.
5 SCHOPENHAUER, *The World as Will and Idea*, III, xxxviii, 253.
6 Same as [5], III, xxxviii, 253.
7 Same as [5], IV, xliv, 368.

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[8] Same as [5], III, xxxviii, 254.
[9] BRIGHTMAN, *A Philosophy of Ideals,* iv, 108.
[10] ROUSSEAU, *Emile,* I, iii, 319.
[11] TAGORE, *Sadhana,* iii, 61.
[12] ARISTOTLE, *Nicomachean Ethics,* III, xi, 6.
[13] ARNOLD, *The Light of Asia,* viii, 173.
[14] TOLSTOI, *Life,* xx, 153.
[15] Same as [11], ii, 40.
[16] WESTERMARCK, *The Origin and Development of Moral Ideas,* II, xxxix, 363.
[17] RUSSELL, *Mysticism and Logic,* iii, 55.
[18] HARTMANN, *Magic, White and Black,* v, 136.
[19] HARTMANN, *In the Pranoas of the Temple,* 48.
[20] JOHN OF THE CROSS, *The Living Flame of Love,* iii, 85.
[21] *Maitri Upanishad,* vi, 30; in: HUME, *The Thirteen Principal Upanishads,* 442.
[22] Same as [19], 48.

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XIV

THE PLEASURE PRINCIPLE

> **"Sex today . . . is slimed over with the thought of pleasure."**
> **— CARPENTER, *Love's Coming of Age*, 21.**

WHAT A restless, pleasure-craving, pleasure-grasping crowd humanity has become! "The chief good is supposed by the multitude to be pleasure."[1] Pleasure is made life's purpose, pleasure its single aim. Not purely recreation but self-gratification; not merely amusement in the form of harmless diversion, but such as is detrimental to the individual and to the race. And "closely connected with the pursuit of pleasure is the serious increase of sexual license"[2]; for "the pleasures of the body are the ones we most often meet with; these have usurped the family title."[3]

Not joy is being sought, not happiness, not gladness — but sensuous stimulation and gratification, impairing physical and mental health; for "who that is a slave to [body-] pleasure is not in an evil condition both as to his body and his mind?"[4] Such pleasure exhausts one's powers, while joy increases them. Pleasure is usually followed by its opposite, grief; while "it is a characteristic of real joy that it never changes into an opposite"[5], because joy is absolute, while pleasure is but relative.

"The mere sum of pleasures does not constitute happiness"[6]; more often "people are unhappy . . . on account of pleasure."[7] In grasping pleasure they may "imagine that they are finding happiness, whereas they are finding only a frenzied and incomplete oblivion."[8] For that is all that "pleasure is . . . a matter of momentary oblivion"[9], a chasing of shadows, an utmost self-delusion. "In pleasure . . . there is something positively unreal and ungenuine."[10] It is no part of real life. "The pleasure principle . . . prevails over the reality principle to the detriment of the whole organism."[11] While imagining that they amuse themselves in the

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pursuit of pleasure, people frequently destroy if not themselves then at least their chances of perpetual joy.

Well considered, "pleasure is neither good nor useful."[12] It melts away the moment it is grasped, leaving naught but dissatisfaction and emptiness. "This void which we try to fill by the stimulus of sensations"[13] calls ever for more of the unsatisfying pleasure.

. . . .

Giving to the word 'pleasure' a wider meaning than that of indulgence of the body, it becomes necessary to distinguish degrees of pleasure, supplying either physical or emotional or intellectual satisfaction. And "when one gets higher than the intellect . . . one finds a state of joy in which all pleasures . . . even of the intellect become as nothing."[14]

Naturally "the pleasures derived from the higher faculties are preferable . . . to those of which the animal nature is susceptible."[15] "Pleasures of the mind are more considerable to one's happiness than . . . pleasures of the body."[16] "Bodily pleasures . . . rightly are called slavish"[17]; they are undoubtedly the lowest of all.

Not any person who knows a relatively higher pleasure would ever want to surrender it for a lesser kind. "Nobody would choose to retain the mind of a child throughout his life, even though he could continue to enjoy the pleasures of childhood to the utmost."[18] Still less do they who have found true joy — of which there is within oneself an unconditioned and unlimited supply — long to go back to any form of pleasure the nature of which is to gratify the personality by limited means, conditioned from without. "They would not resign what they possess . . . for the most complete satisfaction of all desires."[19]

"To make pleasure the aim of life is a sure way to deprive it of all true joy."[20] "The moment that reason gets the upper hand pleasure is discarded."[21] This is why "the true philosopher . . . abstains from pleasures."[22] He sees that "pleasure is one of the chief things that beguile men from the higher path"[23], because "it increases and intensifies the personality"[24], which tenaciously holds on to the material side of life, thus barricading itself against the spirit.

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"If you seek pleasures . . . you are as far short of wisdom as you are short of joy"[25]; "for joy is an elation of the spirit; it can be attained only by the wise."[26] Only "when pleasures have been banished, then . . . there comes upon us a boundless joy that is firm and unalterable."[27]

. . . .

The trouble is that in the pursuit of pleasure most people have conscripted the concrete mind to serve on the side of the emotions and the senses; and this rebellious triumvirate triumphantly sweeps aside all higher-minded and spiritual considerations.

Each of the three alone — the mind, the emotions or the senses — could be confuted and induced to join the elevating evolutionary forces; but united, the three-in-one obstreperously hold on to their contemptuous, tempestuous reign of gross material pleasure. They thrive impelling man to snatch at passing pleasure, thwarting his acquisition of lasting happiness.

. . . .

Within each human entity, near the high mountain top of one's own spiritual being, there is a spring of purest joy compared with which all pleasure drawn from the outside world is tasteless, drab and disillusioning.

Not without some exertion can that spring be reached. It lies high above the valley of polar opposites; to reach it one must rise above all opposites — hence also rise above sex. But even though their crops of relative pleasure inevitably are followed by inexterminable growths of pain, most people prefer to remain down in the valley, rather than to make the effort to climb to the source of absolute joy.

"The spiritual man feels spiritual joy which is superior to material pleasure, exceeding it a thousand times"[28]; "he looks upon the lower satisfactions of life as stranglers of the real joys."[29] When the elating joy from the inner source has been once tasted, mere pleasure "will become not only uncraved for but simply and literally repulsive."[30] Then all the childish pleasures of the world will fade away in the joy of spiritual life; and "they who have cast away passion . . . will reach the highest joy."[31]

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1 PLATO, *Republic*, VI, 505.
2 HARDMAN, *Ideals of Asceticism*, vii, 213.
3 ARISTOTLE, *Nicomachean Ethics*, VII, xiii, 6.
4 XENOPHON, *Memorabilia*, I, v, 5.
5 SENECA, *Epistulae Morales*, I, lix, 411.
6 SOCKMAN, *Morals of Tomorrow*, I, vi, 116.
7 SENECA, *On the Happy Life*, vii, 2.
8 RUSSELL, *Marriage and Morals*, xx, 233.
9 Same as [8], xx, 232.
10 Same as [1], IX, 583.
11 FREUD, *Beyond the Pleasure Principle*, i, 5.
12 AURELIUS, *Meditations*, viii, 10.
13 JOHNSTON, *An Interpretation of the Yoga Sutras of Patanjali*, 55.
14 BECK, *The Way of Power*, viii, 158.
15 MILL, *Utilitarianism*, ii, 10.
16 SHAFTESBURY, *Characteristics of Men*, II, 101.
17 PLATO, *Phaedrus*, 258.
18 Same as [3], X, iii, 12.
19 Same as [15], ii, 8.
20 BLACK, *Culture and Restraint*, viii, 210.
21 PHILO, *Allegories of the Sacred Laws*, III, xxxix, 138.
22 PLATO, *Phaedo*, 83.
23 WEININGER, *Sex and Character*, II, xiv, 336.
24 BESANT, "Spiritual Darkness"; in: *The Theosophical Review*, XXV, 492.
25 Same as [5], I, lix, 419.
26 Same as [5], I, lix, 411.
27 Same as [7], iii, 4.
28 SWEDENBORG, *Conjugal Love*, 29.
29 Same as [14], vii, 135.
30 G. M., "The Elixir of Life"; in: *Five Years of Theosophy*, 15.
31 SANKARACHARYA, *Vivekachudamani*, 473.

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XV

THE SENSES

"We are given over to the world of sense, we neglect the spiritual world."
— Roger Bacon, *Opus Majus*, II, 652.

If we compare the organization of human nature with that of an army in the field, the physical senses represent the outposts which report their findings to the central intelligence department. Successful progress depends upon the use made of the data received from the outposts. An army whose scouts are permitted to smuggle intoxicating and salacious supplies into headquarters and into the encampments is doomed to failure. So is human progress impossible when the senses are allowed to introduce questionable sensations into body and mind.

In the course of evolution sense-awareness first came into expression in the plants, inciting the beginnings of a development of emotion. In the animals the emotions, stimulated by physical senses under the control of instinct, laid the foundation for a development of mind. In the same way, in order that evolution may progress, the mind in man should intelligently prepare the coming into expression of spirituality. For this purpose the mind should keep a strict control over the senses, and train them to a responsiveness to ever higher vibrations, never permitting them to disrupt the human intelligence or to carry passion-stirring elements into the system.

However, in most people the senses are not controlled by the mind but on the contrary are allowed to dominate it. Thus "the senses, having mastered reason, have led man into pursuit of pleasure . . . and lust has become his second nature."[1] Instead of being used to digest the observations of the senses for the benefit of spiritual growth, the mind of the majority is made to serve the senses and to encourage these in a response to the coarsest vibrations. In this way

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mind and senses have combined to excite the passions of the body.

Instead of serving as observation outposts for the guidance of spiritual evolution, the senses have been enlisted in the service of sensuous and sensual self-gratification. This can never be in harmony with evolution, because such gratification coarsens the individual instead of refining him; and the struggle to acquire for oneself the means of gratification strengthens separateness and thereby opposes the spiritual oneness, at a realization of which evolution aims.

Generally "the senses have usurped a place beyond their station . . . and dominated an organism which is made for higher activities."[2] The majority not only have submitted to that domination by the senses, but have encouraged it by "seeking satisfactions almost exclusively through sentient experience"[3], and by "depriving the inner man of all power in order to use it for the outer man."[4] "The spiritual faculty . . . is closed to most men by the incrustation of the senses."[5]

In almost every way "the inclinations of sense . . . are quite contrary to those of the spirit"[6]; if submitted to they blunt the susceptibility to all sublimer things.

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Under the sway of the senses "the whole keyboard of the emotions may be played upon by sensuous stimuli."[7] But especially in the domain of sex unwarranted power has been delegated to the physical senses. Their alertness to sex-stimulating impressions has been encouraged and overdeveloped by ages of licentiousness. As a result of the habitual sharpening of the senses in this respect, the sexual system has become artificially and unduly responsive to tactile and olfactory, to auditory and visual impressions, and thus "sexual excitement is furnished . . . from all [sense-] organs of the body."[8]

Fundamentally it is not the senses that are to be blamed for the unnatural excitability of the libido. The fault lies with the way in which the senses have been used, and with the mental and emotional response to sentient impressions. Each of the physical senses should be trained and developed to the utmost in its own particular field for the purpose of

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expanding one's awareness through conscious observation. But when the activities of one of the senses are used as a reminder and as a stimulant of other sensations, and when they are turned into means of sensual gratification — then there is abuse of natural faculties; then the senses are developed to the exclusion and at the cost of higher faculties; then evolution cannot proceed.

Always to discriminate clearly between a natural and an unnatural use of the physical senses is a rather difficult problem because the world of the senses as well as "the world of the body is delusive except to him who has escaped from carnal lusts."[9] Until this has been attained "men's perceptions are warped by their passions."[10] At least some degree of clear spiritual perception is essential to right discrimination. But "human passion and [misapplied] physical senses are ever in the way of the development of spiritual perceptions."[11] "The eye of the man of sensuous perception is closed firmly to all that is transcendental."[12]

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Until a glimpse has been caught of either a subjective or an objective transcendental world it may remain difficult to believe that anything exists except what is observable through the physical senses.

Yet it is well enough known that the possibilities of observation through the physical senses are limited. Whether or not assisted by mechanical appliances, these senses make possible an awareness of various wide fields of the external world — fields differing from each other in their ranges of vibrations. But the sum total of all those fields that one can at best become aware of through all the senses together is far from covering the entire outside world. It is scientifically acknowledged that between and beyond the ranges of vibrations knowable by the senses there are wider ranges to which the physical sense organs can not be made to respond.

There is however no logical reason to reject the idea that man, without leaving the physical body, can develop other powers than those of the physical senses for the perception of what these senses cannot perceive. But only few have been able to affirm from experience that there is "a spiritual power of seeing, hearing, feeling, smelling and tasting — a

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power of direct perception of which the vulgar have no conception and of which even the learned usually do not know the existence."[13] Few know by fully conscious experience that "there are loftier beauties which in the sense-bound life we are not granted to know . . . To the vision of these we must mount, leaving sense to its own lower place."[14]

But only "whoever gets out of subjection to the senses . . . can be a person of spiritual vision."[15] And "this may be brought about . . . through oblivion of the passions."[16] Therefore "the wise ones tarry not in pleasure-grounds of senses."[17] Indeed, "never was there a wise man who had not to reject pleasures of the senses to acquire his wisdom."[18] For only "if the senses are restrained the intelligence increases."[19]

"To be immune to the attractions of the senses is to invite into expression the spiritual powers"[20]; and "the more the spirit increases in power the more it is detached from sensible objects."[21] Then it finds that "beyond all the [physical] sensations there is a bliss compared to which the pleasures of the senses are [like those of children's] playthings."[22] Then it knows "the boundless joy that lies beyond the senses."[23]

But already long before this stage has been reached it becomes clear that "true happiness never comes to us through the avenue of the senses"[24], and that even for the sake of simple happiness "the sense nature of man must be subordinated to the aims of the spirit."[25] "Man must lead a life above sense . . . rising till he touches the infinite region of spirit."[26]

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1 PASCAL, *Pensées*, VII, 430.
2 UNDERHILL, *Mysticism*, II, iii, 220.
3 SOCKMAN, *Morals of Tomorrow*, II, viii, 158.
4 ECKHART, *Sermons*, vi, 48.
5 ECKARTSHAUSEN, *The Cloud upon the Sanctuary*, i, 7.
6 Same as [2], II, iii, 218.
7 SCOTT, *The Sexual Instinct*, v, 148.
8 FREUD, *Three Contributions to the Theory of Sex*, iii, 77.
9 RUMI, *The Masnavi* (II), I, 136.
10 SPENCER, *Social Statics*, II, xvi, 5.

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[11] BLAVATSKY, *The Secret Doctrine*, I, 495.
[12] Same as [5], i, 5.
[13] HARTMANN, "Interview"; in: *The Theosophist*, VII, 535.
[14] PLOTINUS, *Enneads*, I, vi, 4.
[15] Same as [9], I, 8.
[16] PORPHYRY, *De Abstinentia*, I, 32.
[17] BLAVATSKY, *The Voice of the Silence*, 21.
[18] BECK, *The Way of Power*, ix, 162.
[19] *Mahabharata, Udyoga Parva*, cxxviii, 373.
[20] MINGLE, *Science of Love*, xii, 310.
[21] MOLINOS, *The Spiritual Guide*, 57.
[22] RAMAKRISHNA; quoted in: VIVEKANANDA, *My Master*, 38.
[23] Same as [18], xi, 198.
[24] GIBSON, *The Faith that Overcomes the World*, v, 49.
[25] EUCKEN, *Life's Basis and Life's Ideal*, III, 341.
[26] BLACK, *Culture and Restraint*, v, 146.

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XVI

INSPIRATION

"Moral imperfections lessen the degree of inspiration."
— MAIMONIDES, *Eight Chapters on Ethics*, vii, 81.

ALTHOUGH IT may not seem a demonstrable fact, "the limit of inspiration is the limit of receptivity . . . produced by the discipline of the lower nature."[1] The more this is under control, the higher one's aspirations may become. And inspiration is but a negative reception of impressions in response to aspiration. Inspiration is not under the positive control of the will. It comes in flashes, be it through the mind or through one of the senses. It can only find its way where mind or sense is hypersensitive.

Art being dependent more on the senses than on the mind, a high degree of sensitiveness of one or more of the senses is indispensable to an artist if he is to receive inspiration. In the course of harmonious evolution such a sensitiveness is acquired along with a proportionate development of all the other elements that constitute evolutionary progress. But in the artist the sense-sensitiveness frequently is a manifestation of one-sided growth — such as the athlete, the scientist, the mystic, the philosopher and the yogi often demonstrate along other single tracks of evolvement.

With the sensitized senses as a means of contact with the beauty side of nature, the artistic temperament may sometimes open to inspirational perception of supernal beauty. "What is thus caused by nature may be imitated by art"[2], and the thrilled recipient tries to render it in lines or words, in physical sound or shape or color. "The business of every form of art is but to mimic a corresponding form of nature."[3] "The earthly artist . . . tries to give us a hint of his glimpse of truth. Only those who have tried know how small a fraction of his vision he can under the most favorable circumstances contrive to represent."[4]

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It is in the interim between flashes of inspiration that artists crave new sense-impressions in a longing for new inspiration. Too often, mistaking sensuous excitement for inspirational sensation, they seek an outlet for their craving in sensual gratification, which many of them virtually claim to be an essential aid to the expression of their artistic power. But if this power were increased by sexual activity, there certainly would be more genii.

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The very nature of inspiration is such that it can only come down from a high source, to which the aspiring one must reach up. Inspiration constitutes the highest purpose for which the senses can be used. Evidently then, true inspiration can never be found on the low level of sense-gratification. What sometimes is found on this level and is then mistaken for inspiration, is an emotional impetus similar to that which is occasionally instilled by alcohol or drugs. Not on account of such stimulation but notwithstanding its degrading quality, the resulting animation of the faculties may find expression in the production of things containing an element of beauty, if their maker happens to possess the necessary technique. But in such a case technique is often used to disguise in a beautiful form an expression of lower emotions, which subtly spread their pernicious influence over those who are attracted by the admirable appearance of the form.

Technique without inspiration can never produce true art. Art can be real only when it is inspired by the Muses, whose task must ever be to uplift mankind by making it sensitive and receptive to the sublimity of supraphysical, divine beauty. Inspiration can manifest only in response to wholehearted aspiration — and in aspiration all material wants are forgotten. Sense-gratification is the irreconcilable opponent of aspiration. "Aspiration . . . is stifled by the net of unspiritual desires."[5] Wherever there is but a trace of bodily gratification there can be no question of aspiration — hence no question of inspiration, nor of true art either.

Occasionally great works of art have been inspired by pure spiritual love, when this was devoid of sensual attraction. Such were the outstanding historical cases which are

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so often erroneously quoted as instances of and as excuses for erotic romanticism in artists. Only pure love, free from eroticism, contains an uplifting power that can carry one toward the realm of heavenly beauty. Hence, vaguely and crudely though it be, youth is so often inclined to be poetic and artistic in its period of just awakening, unsoiled, idealistic love, when the fast waxing life force is by no thought or act diverted to the lower centers. But whenever in young or old the life force is involved in sexual expression, the channel for inspiration becomes clogged.

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The futile searching for inspiration in the wrong direction is the greatest blunder of artistic temperaments. Even though it may not always seem to interfere immediately with their artistic expression, this error is undoubtedly the foremost cause of the fits of melancholy, the moodiness and lack of balance of which so many artists suffer. And these disturbances within cannot fail to exert a deleterious influence on their art, which as a result in many cases shows a decadence after a short period of auspicious productivity.

If artists could always aspire to inspiration in a truly supersensuous way, free from the lower attractions of the senses, it could be theirs almost continuously. But "as long as we enjoy our senses . . . and do not know how to free ourselves from their thraldom, so long will it be impossible . . . to break through the barrier which separates us from a knowledge of things in themselves."[6] And without that knowledge even a genius remains dependent upon unfrequent and deceptive flashes of inspiration, which are possible only when he rises above his lower nature.

To be sure, "art in its highest manifestation is a path to cosmic consciousness."[7] But such can never be the art of the sense-bound, nor of the would-be artists who fill the world with erotic literature, erratic statuary, exotic paintings and exciting jazz.

True art can only be produced by one who keeps the channel for inspiration free from sensual obstructions — be it only in preparation for and during the execution of a special work. There are great "artists who feel most fit for work when refraining entirely from sexual intercourse."[8] Many a

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one "knows the harm done by sexual intercourse on occasions of great strain"[9]; knows also that "nothing contributes more thoroughly to the suppression of inspiration than sexual commerce."[10] Therefore "the masters of all the more intensely emotional arts have frequently cultivated a high degree of chastity"[11], and "men of great genius have apparently been completely continent throughout life."[12]

Whoever looks for inspiration should remember that "the sublime vision comes to the pure . . . in a chaste body."[13]

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1 BESANT, *Superhuman Men*, i, 22.
2 PARACELSUS, "De Sagis et Eorum Operibus"; quoted in: HARTMANN, *Paracelsus*, vi, 150.
3 AURELIUS, *Meditations*, XI, 10.
4 UNDERHILL, *Mysticism*, I, iv, 76.
5 SANKARACHARYA, *Vieveka Chudamani*, 275.
6 HILLARD, *Abridgement of the Secret Doctrine*, 191.
7 OUSPENSKY, *Tertium Organum*, xxiii, 331.
8 GRUBER, "The Hygienic Significance of Marriage"; in: SENATOR-KAMINER, *Health and Disease*, ii, 20.
9 NIETZSCHE, *Genealogy of Morals*, III, 8.
10 MAYER, *Des Rapports Conjugaux*, I, iii, 102.
11 ELLIS, *Studies in the Psychology of Sex*, VI, v, 173.
12 Same as [11], VI, vi, 184.
13 EMERSON, "The Poet"; in his *Complete Writings*, I, 247.

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XVII

INTELLECT AND INTUITION

> "There is something inherently antagonistic between sex and intellect."
> — INGRAM, *The Modern Attitude*, iii,41.

MIND IS meant to help in the liberation of mankind from enthralment to matter. But it cannot be of any help while so little of it, while on an average only a tenth of its full capacity is being used. Nor so long as the mind's instrument, the brain, and with it the rest of the body are unprepared and insufficiently purified to utilize even that little portion of the mind properly. The mind cannot fulfill its liberating mission so long as people continue to make use of what little they have available of it in the diffused and untoward way in which most of them apply it.

Like any other force mind can be used in multitudinous ways. When applied exclusively to material interests, only concrete lower mind can become manifest; this is a part of the mind which has become blinded by the density of matter, and intellect is its highest mode of expression. When applied to spiritual concerns another part of the mind, abstract Mind begins to manifest and to open the way to intuition. In other words, one might say that materialistic-intellectual man uses the mind, while intuitive-spiritual man uses Mind.

Intuition, by the way, springs from the same source as instinct; both are expressions of nature's intelligence. In the form of physical instinct this unfailing intelligence is unconsciously and only partially partaken of by the mindless animal. But man, having mind, must by positive effort make himself ready to share consciously in the entire cosmic intelligence and to become nature's full-grown, willing coworker. Through tuition — through allround exercise of his mind, and by gradually developing Mind — he must learn how to acquire intuition, which might be called spiritual in-

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stinct. In this way he can reestablish the close harmonious link with nature's intelligence, which he lost when animal instinct was replaced by an as yet imperfectly developed mentality.[1]

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When the mind first became manifest in man it was drawn into the vortex of carnal life. The mind's elements of self-consciousness, memory and anticipation were applied to the main interests of primitive animal-man, to his body-impulses. Man used his mind to excite these impulses constantly beyond their natural usefulness. Having continued this stimulation of the passions through the ages, the greater part of the race still clings to the habit of using the mind inordinately in that detrimental way.

Thus in the course of time "consciousness and memory have greatly strengthened the hold of sex on mankind . . . and increased the tendency to give it an unduly prominent sway over conduct. The result is that humanity is over-sexed"[2], and that the abuse of sex has grown excessive. To change this abnormality it is necessary first of all that "by purification . . . man shall make his mind harmonious with Mind."[3] Most effectively "the mind is purged by abstinence"[14]; "by subduing passion the mind becomes clear."[5] And "in the degree in which a man's mind is nearer to freedom from all passion, in that degree also is it nearer to strength."[6]

Contrariwise "those who yield themselves to lower desires drive Mind away, and their appetites are only the more strengthened by the mind."[7] Unfortunately nearly every one clings desperately to the lower mind, seeking to over-capitalize on his intellect. But it is the higher, ever capitalized Mind that will eventually lead through intuition to nature's most secret chambers where "she shows her treasures only to the eye of spirit . . . the eye for which there is no veil in all her kingdoms."[8]

Under exceptionally favorable conditions "intellectual reasoning . . . may arrive at the door of the spiritual temple."[9] Occasionally some mental genius has climbed the steps that lead up to the sanctuary's portals. If he worked in unselfish devotion on discoveries, inventions or measures by

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which to help the progress of the race, the spiritual element in this kind of intellectual occupation may have brought him on the very threshold of nature's storehouse of unlimited true knowledge. But in order to be able to cross this threshold one must first realize that "he who wants to enter into the sanctuary must die to . . . his animal impulses and desires."[10] "If the intellect is in the bonds of the flesh . . . it will be unable to penetrate into the divine mysteries of nature."[11]

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Even without looking for spiritual attainments the normal growth of intellect itself depends upon a strict limitation of sexual expression. For in individual development as well as in the evolution of the race intellectual power is a manifestation of the life force. Whatever amount of this force is trifled away in sex, is lost to the possibility of being transformed into intellectual energy.[12]

Of old it has been known that "carnal pleasure . . . is at war with intellect."[13] And the latest scientific pronouncement still confirms that "in order to reach its full power intellect seems to require . . . repression of the sexual appetite."[14] Therefore, "to the attainment of a life according to intellect it is requisite to abstain from . . . all venereal concerns."[15]

That at least "a measure of sexual continence is the pre-condition . . . of mental energy"[16] is beyond a doubt. For "all who have to do intense mental work feel . . . how continence increases their alertness and efficiency."[17] Especially if their continence is self-willed and freely chosen. For this reason "many eminent thinkers seem to have been without sexual desire."[18] They overcame it, realizing that "the continent life gives . . . the greatest intellectual strength."[19]

This is not to say that everybody who refrains from sexual acts can thereby become highly intellectual. Not everybody is born with the potential capacity out of which intellectual genius can be developed. Moreover, many who do not waste part of their life force in sexual activity fritter it away in petty personal concerns and in endless small talk.

Decidedly, in the life of every individual "a certain asceticism, a grimly gay, whole-hearted renunciation is . . .

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one of the most favorable conditions to the highest intellectualism"[20] — that is to say: to the maximum of intellectuality that can possibly be attained in each individual case. Therefore, "if the human race is to progress in an intellectual direction it must become . . . less sexual in its proclivities."[21]

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To reach up to intuition one has to rise not only above the attractions of the senses, but above the limitations of the concrete mind. Thus alone can one acquire "the faculty . . . through which direct and certain knowledge is attainable."[22] The manifestation of that faculty "varies with the nature of the vehicle; through the more finely differentiated fabric . . . it becomes a stream of spiritual intuition."[23] But the fabric can be sufficiently refined only by those who are content to be continent.

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[1] See Ch. xii, Instinct.
[2] GALLOWAY, *Biology of Sex*, vii, 68.
[3] MEAD, *Simon Magus*, III, 84.
[4] AGRIPPA, *Occult Philosophy*, III, liii, 519.
[5] BUCK, *Mystic Masonry*, vi, 172.
[6] AURELIUS, *Meditations*, XI, 18.
[7] MEAD, *Thrice-Greatest Hermes*, II, 40.
[8] BLAVATSKY, *The Voice of the Silence*, 30.
[9] HARTMANN, *Paracelsus*, ix, 271.
[10] HARTMANN, *In the Pranoas of the Temple*, 36.
[11] Same as [10], 36.
[12] See Ch. v, The Deadlock in Human Evolution.
[13] CICERO, *De Senectute*, XII, xlii, 51.
[14] CARREL, *Man the Unknown*, iv, 143.
[15] PORPHYRY, *De Abstinentia*, I, 41.
[16] HUXLEY, *Ends and Means*, xv, 365.
[17] GRUBER, *Die Prostitution*, 41.
[18] ELLIS, *Studies in the Psychology of Sex*, I, 310.
[19] STOCKHAM, *Tokology*, 342.
[20] NIETZSCHE, *Genealogy of Morals*, III, 9.
[21] INGRAM, *The Modern Attitude*, iii, 30.
[22] HILLARD, *Abridgement of the Secret Doctrine*, 41.
[23] Same as [22], 191.

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XVIII
UNFOLDING OF SPIRIT

"So far as man becomes spiritual, so far he puts off the love of sex."
— SWEDENBORG, *Conjugal Love*,48,ii.

THE OLDEST records and legendary traditions of many nations prove that spiritual teachings have been given to the human race since times immemorial. They indicate that "true progress in the individual and in society consists in a growing spiritualization and in the ever more complete mastery of spirit over matter."[1] But few have paid any attention, and fewer have been willing to apply the rules for spiritual development contained in such teachings. The great majority has always refused to heed the requirements for spiritual unfoldment — with the result that the very meaning of spirituality remains little understood. Some materialists even deny that it can have any meaning, because they have never been able to see or sense or in any way experience it.

"A way must be found . . . of establishing as a fact that there exists in man a spiritual nature which exalts him."[2] But just as a Bushman cannot grasp intellectuality as a concept because he cannot know it through the senses, so most of modern, civilized "mankind seems stricken with spiritual blindness and deafness"[3], because spirituality is "not only beyond the power of sensual perception but . . . beyond that of intellectual comprehension."[4] Yet, in the words of some of the most advanced thinkers, including some of our own day, "the spiritual life belongs to the permanent reality of the world."[5] Not only that, but "it is the central point of reality."[6] "The nature of all reality is spiritual."[7] Everywhere "the ultimate reality in things is spiritual."[8]

Thus also "man as he really is . . . is a spiritual being"[9], hidden though the spiritual side of his nature may be. And whether he realizes it or not, "man is essentially governed by spirit. Consequently he must give prominence to its claims"[10] — especially if he wants to evolve beyond the sor-

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didness and the shallowness of the average present form of existence. "The endeavor to advance in spirituality is the soul of the life of the individual; where there is no endeavor of this kind there is no true life."[11] "If the spiritual side of a man's nature be undeveloped he is not truly fullgrown."[12]

From an evolutionary viewpoint "the goal of attainment . . . is spirit in its completeness."[13] For every human entity "the attainment of spiritual individuality constitutes a lofty goal, only to be compassed by . . . self-reformation and self-discipline."[14] But "the animal nature . . . impedes it from steadily progressing on the path of its evolution."[15]

In the end spirit's rule must become supreme. In the earliest stages of expression of life in form physical bodies had to be built. In the body sense-awareness and emotions were then developed, and they governed the actions of the body. At a further stage intellect became manifest, and it now influences the emotions — unwisely yet, because intellect itself is still imperfect and unwise. Quite logically and naturally this stage must be followed by the unfolding of spirituality, which eventually will rule wisely over all physical and emotional and mental activities. "It is only when the spiritual rules and directs that there can be permanent harmony."[16] And "the highest efficiency can be attained only when the sex nature is . . . kept under the control of the spiritual faculties."[17]

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In each of us the four factors — body, emotion, mind and spirit — coexist, although they are not equally active. So far we have been largely limited to the lower aspects of the first three. United into one these three — dense physical body, sensuous emotions and concrete mind — make up the personality with all its grasping, greedy tendencies, its self-interest and its personal, material wants. "We have become foolishly convinced that the highest perfection of man is the development of the wants of the personality . . . and that happiness consists in gratifying those wants."[18] But the most superficial analytic observation of modern civilization should prove to any one the utter fallacy of this idea; the present generation's nerve-wrecking search for happiness proves to

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be unsuccessful because it is directed toward personal gratification instead of toward spiritual attainment.

The widespread lack of happiness lies mainly in the neglect of the spiritual principle. Not only is there neglect but resentment and resistance. The personality opposes the advent of the impersonality of spirit, because it feels that under the sway of spirit its own selfish ways will be endangered. But before spirituality can even begin to manifest, the resistance of the personality must change into willing, longing aspiration. "For the spiritualization of human life a longing rooted in the whole being is primarily necessary."[19]

Suitable conditions for spiritual life must be prepared. Spirit cannot find expression so long as "the lower passions chain the higher aspirations to the rock of matter."[20] Only "as the soul is purified from all sensual affections . . . does it attain to liberty of spirit."[21] Naturally "the spiritual man must be stronger than his impulses"[22], for "true spirituality can be attained only when a pure life is led."[23] "Before one can attract the spiritual qualities . . . one must repulse the sexual tendencies."[24]

"Can man rise to this spiritual level? On the possibility of his doing so rests all our hope of supplying any meaning and value to life."[25] Not until the spiritual element finds expression in human nature is there a chance for the realization of an ideally harmonious and peaceful life on earth.[26]

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1 BUREAU, *Towards Moral Bancruptcy,* III, vi, 279.
2 ADLER, *Reconstruction of the Spiritual Ideal,* i, 16.
3 BRUNTON, *The Secret Path,* ii, 34.
4 HARTMANN, *Paracelsus,* ix, 270.
5 EUCKEN, *Life's Basis and Life's Ideal,* II, 148.
6 EUCKEN, *Present-Day Ethics,* v, 101.
7 EDDINGTON, *New Pathways in Science,* xiv, 319.
8 Same as [2], vi, 193.
9 Same as [3], iii, 70.
10 KEYSERLING, *The Book of Marriage,* III, 303.
11 Same as [5], II, 158.
12 BLACK, *Culture and Restraint,* v, 138.
13 HEGEL, *Philosophy of History,* 106.
14 EUCKEN, *The Meaning and Value of Life,* 98.
15 BLAVATSKY, *The Secret Doctrine,* II, 116.

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16 Same as [13], x, 290.
17 EXNER, *Rational Sex Life*, vi, 93.
18 TOLSTOI, *Life*, xx, 153.
19 Same as [5], II, 238.
20 Same as [15], II, 440.
21 JOHN OF THE CROSS, *The Dark Night of the Soul*, I, xiii, 11.
22 FOERSTER, *Marriage and the Sex Problem*, I, ix, 153.
23 PRYSE, *The Apocalypse Unsealed*, 62.
24 MINGLE, *Science of Love*, v, 157.
25 Same as [14], 77.
26 See Ch. lxxxvi, The Future.

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XIX
MARRIAGE

"In the further ascent of man carnal marriage becomes . . . a corrupt relic of immature conditions in the race."
— Harris, *The Wedding Guest*, 20.

It has long been thought that a permanent sexual partnership existed in many of the higher animal species. Later, more extensive and closer study seems to have shown that its occurrence is a great exception.[1] But this scarcity of instances in the animal world does not disprove that monogamy is and remains an evolutionary institution belonging to the human stage.

Man, having evolved beyond the animal, cannot take its ways of living as an exact model for his own. He has to raise the instinctive tendencies of the lower kingdom to a higher standard. To do this successfully he has to follow the fundamental lines of development which nature has laid down. In regard to mating the general trend has been that with a lengthening of the period of gestation and of helplessness of the progeny "there must be a union of male and female for the bringing up of the young . . . and this union must be of considerable duration."[2] It is through this extended and devoted cooperation that "sexual reproduction leads to . . . the dawn of the love of mates and the evolution of parental emotions."[3] For love develops in interdependence better than in independence.

It is not the sexual communion that gives rise to affection and love, but the close cooperation and the community of interests. And this sharing of interests is to be raised from the material level to the mental and then to the spiritual — until it loses all connection with sex.

If nature has not on every side given the example of monogamy, yet the evolutionary development toward this relationship has been clearly indicated. If nature in its lower kingdom has not supplied many a perfected model of a

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permanent marriage relation, she has at least laid a solid foundation for it. On this natural basis humanity could have erected a beautiful structure of towering strength, designed with mounting lines of highest aspiration, constructed throughout of stone of flawless purity. But instead of adding to nature's work man has discarded the natural foundation, and on more accessible but much lower ground has built a flimsy structure for sexual convenience.

"Marriage as it is today is a corrupt institution."[4] Compared with its ideal form "the actual marriage, in its squalid perversity . . . is as the wretched idol of the savage to the reality which it is supposed to represent"[5]; it is only "man's little clay image of the heavenly love . . . cracked in the fire of daily life."[6] "Physical sense . . . places it on a false basis."[7]

The perfect marriage utilizes sex in physical expression only for reproduction and serves in its secondary, psychological effects as "a means of arousing the higher emotions of reverence . . . and compassion and self-sacrifice"[8], leading to a spiritualization of affection. But the human imitation uses sex for sensual satisfaction. As long as marriage contains a trace of this sensual element it forms an impervious obstacle to spiritual expansion.

. . . .

Even though legalized by the state, sanctified by the church, and acclaimed by popular standards, the licensed licentiousness of carnal marriage remains antagonistic to nature's purposes and to man's higher development.

The mere going through a religious rite or a legal formality cannot possibly change nature's physiological and spiritual laws. Quite in harmony with the highest concepts of moral philosophy "science refuses to admit that the ceremony of marriage nullifies or changes natural principles."[9] Scientifically considered "there is no difference whatever between the married and the unmarried so far as the physical sex act and its consequences are concerned."[10]

Of course, even practical sociological considerations raise human reproduction in wedlock ethically and psychologically above that in unmarried relationship. But from whatever standpoint non-productive sexual intercourse in mar-

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riage may be sanctioned or condoned, it constitutes as much an infraction of natural law as out of wedlock. "The sanction that has been invented is merely an ingenious defense of a desire."[11] From nature's standpoint "the same act cannot become good or bad according as it is performed in or out of marriage."[12]

"It is a strange delusion that marriage can make allowable and moral that which out of marriage is immoral."[13] It is illogical and insincere and hypocritical to proclaim that what is unnecessary, condemnable and immoral before marriage should become moral, condonable and even necessary after the marriage ceremony. "There is no worse prejudice than to believe that sensuality can be justified by the lawful bonds of marriage."[14]

"If illicit intercourse is unnecessary to health[15], then licit intercourse is equally superfluous. There cannot be the slightest difference between the two kinds as far as necessity to health is concerned."[16] Social or legal or religious contracts cannot affect the fact that "sexual indulgence is not necessary to health."[17] And always, under all circumstances, "every purposeless or merely sensual communion is a waste of vital energy."[18] Physiologically as well as morally "lust is an abomination . . . whether it be in the state of wedlock or out of it."[19]

In regard to sex "marriage in its existing form is as incompatible as free love with the highest interpretations of the moral law"[20] as well as of the physiological.

. . . .

The logical conclusion from the preceding remarks is not that marriage should be abolished, but that it should be elevated. Far from having outgrown the necessity of marriage, materialistic humanity has not even begun to understand what real marriage means.

As long as the sexual method of reproduction lasts, a permanent partnership of one man with one woman is not to be substituted or supplemented by less durable, more exciting sexual attachments, but to be purified and evolved into a loftier union. Even if one holds that "marriage is essentially the adjustment of the sexual tensions prevailing between the sexes"[21], the fact remains that "the adjustment

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. . . may be accomplished in the manner of a purely spiritual completion."[22] "The true marriage is . . . beyond lower sex attraction."[23]

. . . .

Continence in marriage is undoubtedly more difficult than in the unmarried state. "Within the married relation . . . the sex desire is enormously stimulated because the opportunity for its satisfaction is unhindered."[24] Moreover, the almost general approval given by a sense-bound, thoughtless world to unreproductive intercourse in marriage tends to break down whatever scruples one or both of the wedded partners may have against it.

It may require rare power of will, combined with high-mindedness and strong convictions to resist entirely the desire for sexual gratification in the physical closeness of wedlock. Yet, "strict continence in married life is not without illustrations of those who have voluntarily chosen it."[25] "There are couples who . . . give up sexual relations absolutely, and are not any less happy, but often more happy on that account."[26]

In the ideal marriage the partners will unite in sexual congress only in a longing for parenthood, conscious of the sacrificial nature of their act. No one can doubt that the bringing forth of a child is a sacrifice on the woman's part. That in its highest aspect the fructifying act is a sacrifice on the part of the male will gain recognition when the value of the secretions of the sex glands[27] and the currents of the life force in the body[28] are better understood. Far from having to fear impairment of body or of nerves, "those who seek the ideal . . . may live a life of marital continence not only without injury but with positive benefit."[29]

Moreover, "abstinence . . . will but serve to strengthen mutual affection"[30], whereas in most carnal marriages the affection gradually diminishes. "The feeling of attachment . . . becomes stronger and more constant when the conjugal relation is maintained habitually pure."[31] "In the recognition of this fact is to be found the secret of married happiness between wedded advanced and cultured individuals."[32] For "happiness in marriage depends for sure not on the animal functions but on qualities of spirit."[33] An unparallelled

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connubial happiness can only be realized when "the great fact of the spiritual nature of the true marriage crystallizes into more clearness"[34], when union is not sought in flesh but in ideal companionship.

After all, "pure affection . . . depends much more on ties of comradeship than on merely passionate elements."[35] And "really satisfactory comradeship is sexless."[36] "In the progress of marriage . . . with those who are spiritual the love of sex is exterminated"[37] — leaving the field free for the manifestation of true, pure love.

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1 BRIFFAULT, *The Mothers*, I, v, 168-176.
2 HUME, *Treatise of Human Nature*, II, 331.
3 RUSSELL, *Marriage and Morals*, xx, 227.
4 MANTEGAZZA, *La Physiologie de l'Amour*, xxii, 326.
5 CARPENTER, *Love's Coming of Age*, 79.
6 Same as [5], 79.
7 EDDY, *Science and Health*, iii, 60.
8 DAS, *The Science of Social Organization*, iv, 214.
9 ARMITAGE, *Sex Secrets*, ix, 161.
10 ARMITAGE, *Sex Force*, III, vii, 94.
11 WEININGER, *Sex and Character*, II, xiv, 347.
12 ELLIS, *Studies in the Psychology of Sex*, VI, vi, 194.
13 Same as [10], III, vii, 101.
14 LUTOSLAWSKI, *The World of Souls*, vi, 182.
15 See Ch. xxxii, The Notion of Necessity, and Ch. xxxiv, Health and Disease.
16 ROBINSON, *Sex Problems of Today*, 216.
17 *Report of the Chicago Society of Social Hygiene;* quoted in: A. G., *The Science of Regeneration*, v, 51.
18 Same as [10], III, vii, 101.
19 BOEHME, *Three Principles of the Divine Essence*, xx, 65.
20 Same as [11], II, x, 221.
21 DAHLKE, "Marriage as a Fetter"; in: KEYSERLING, *The Book of Marriage*, III, 417.
22 Same as [21], III, 418.
23 FARNSWORTH, *The Heart of Things*, 163.
24 INGRAM, *The Modern Attitude*, iii, 36.
25 STALL, *What a young Husband ought to Know*, v, 81.
26 ROBINSON, *America's Sex, Marriage and Divorce Problems*, IX, 411.
27 See Ch. xxvi, Glands and Secretions.
28 See Ch. lxxxv, Uncoiling the Serpent.
29 MACFADDEN, *Encycl. of Physical Culture*, V, ii, 2463.
30 COMTE, *System of Positive Polity*, I, 193.
31 Same as [30], II, 158.

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32 ARMITAGE, *Sex Advice to Women*, xv, 216.
33 BRIDGES, *The Testament of Beauty*, III, 852.
34 Same as [5], 112.
35 Same as [24], vi, 111.
36 TANNER, *The Intelligent Man's Guide*, xv, 67.
37 SWEDENBORG, *Conjugal Love*, 48, ii.

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XX

SOUL-MATES

"All souls . . . not only pairs of souls are one."
— DAS, *Science of Social Organization*, iv, 219.

THE SOUL-MATE theory propounds that somewhere in the universe each human soul has its supplementary counterpart with which it was originally at one and with which it must seek to be reunited. And this is usually interpreted as a reunion in the flesh.

This theory is based apparently upon the hypothesis found in various ancient teachings that at one time there were no separate male and female bodies, but that each body was complete in itself, self-reproductive, containing equally active male and female elements such as many plants still do possess. The theory suggests that nature, in creating separate sexes, suddenly split the hermaphroditic body into halves, at the same time splitting the indwelling soul into two separate units.

Nature however is more likely to have worked slowly, to have changed the physical form gradually through endlessly succeeding generations, without in any way affecting the soul. In one series of changes the female elements of the bodies were made paramount, leaving inactive rudiments of the male; in the other just the opposite procedure must have taken place. Proof of this evolutionary process can be seen in the vestigial organs in the bodies of each sex. Meantime in every individual case the indwelling soul remained just what it was: a complete being as before, now temporarily using a single-sexed instead of a double-sexed body. This natural process does not present the slightest logical basis for the soul-mate idea.

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Another source from which the soul-mate theory may have sprung is the little understood metaphysical concept

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known as the 'mystic marriage'. Christian mystics have symbolically described this as the marriage to Christ (supreme love). Philosophical mystics have spoken of it as their marriage to Sophia (supreme wisdom). Mohammedan mystics have written about it in the most glowing words as the union with the Beloved (the spirit). In every case the language used in carrying out the simile has frequently been of such a nature as to mislead the reader who has no understanding of mystic lore, and to leave the impression that indeed a personal and sexual union with another soul was meant.

But the 'mystic marriage' does not refer to any personal union, not even of soul with soul. It personifies the impersonal and immaculate union of soul with spirit, with what may be called the divine counterpart of the soul. It depicts the reunion of the soul with that from which it came and of which it is only an individualized part. The 'mystic marriage' symbolizes the union of the soul with one's higher self, with the divine essence that dwells in each. As a result of this spiritual, inward union the perfect man with perfect love and with perfect wisdom is born. It is the union that every human being shall have to seek and bring about as evolution proceeds. But this union with spirit cannot take place so long as there remains a tendency toward sexual gratification.

Sex has to be transcended before soul can know spirit.

. . . .

From whatever source it may have been taken, the soul-mate theory confuses the idea of soul attraction with that of sex attraction, for it looks on the plane of the soul for a sexual mate. But the soul itself is sexless.[1] All "souls are of the selfsame nature . . . nor male, nor female are they."[2] Souls do not propagate; therefore they need no reproductive faculty, no sex.

No wonder then that as a rule "they are miserably deceived who look for a mate from on high."[3] If they were willing to purify their sexual relation they might find lasting soul companionship, which can be only sexless. But if the self-styled soul-mates dwell on the sexual level they soon find naught but soulless sex communion.

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The theory of soul-mates has not been demonstrated as workable in practice. Is there a single instance in which those who joined because they thought themselves to be soul-mates, have proven to be inseverably reunited halves of one unit? Their tie rarely survives the stage of sexual satiety, which never fails to come unless sex is surmounted. At best so-called soul-mates are no better or no worse than any other mates. But too often soul-mateship is only an excuse for those who want to change from one mate to another.

However, apart from doubtful soul-mate theories a strong attraction may exist between soul and soul, between souls similarly attuned and equally high-evolved. No greater boon can come to any soul than to be closely linked with another kindred one. But this "can only take place when purity has been established to such an extent that the soul no longer yearns for the seductive pleasures of the senses."[4] In a tie of soul with soul sex plays no part.

Sex attraction must be overcome before soul can know soul.

* * * * *

1 See Ch. x, The Sex Principle.
2 HERMES, *The Virgin of the World*, ii, 44.
3 KINGSFORD, *Clothed with the Sun*, II, xii, 249.
4 MINGLE, *Science of Love*, xii, 310.

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XXI

LOVE VERSUS SEX

"Sexuality and love are opposed principles."
— LUCKA, *Eros*,II,ii,209.

"CONCUPISCENCE HAS nothing in common with love."[1] Popular opinion in its confusing way may declare them to be identical or inseparable, but they remain in essence mutually inimical.

Love is spiritual and increases the dominion of spirit; sex is physical and emphasizes the power of matter at the cost of spirit. Love belongs to the soul, sex to the body. Love is eternal, sex is ephemeral. Love is selfless, sex is selfish; "there is no selfishness so deep as the selfishness of sex indulgence."[2] Love works for the interests of the other, sex for its own. Love radiates, sex vampirizes. Love in abundance refines and elevates, sex in abundance coarsens and degrades. Love by itself gives restful bliss; sex by itself gives restless cravings. Love speeds evolution, sex retards it. Basically "earthly sex is opposed to spiritual love"[3], and "love . . . is antagonistic to those elements which press towards sexual union."[4] In its true nature "love can be known only when sex consciousness is absent."[5]

Love is the unifying principle in the universe. Where love exists there is a longing for unification, for proximity, for sharing every expression of life on every plane of manifestation. Hence love between the sexes usually includes a longing to share parenthood and, as a means thereto, to share that most intimate relationship that can lead to parenthood. This relationship then comes about indirectly as a by-product, not as a direct expression of love. Still, when this longing to share parenthood is either consciously or subconsciously present, sex communion might almost be called a love act. For in such a case the love element overwhelmingly exceeds the sex element, which is there only to serve its natural purpose. But even then, as a rule, sex dis-

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illusions love, so that for many a couple "with the rending of the bridal veil the illusion is destroyed."[6] They soon discover that sex fulfillment is not love fulfillment.

Whenever the act is dissociated from its propagative purpose it is entirely dissociated from love. Then it becomes an expression of merely physical attraction and gratification. Although momentarily uniting the bodies, it does not unify the souls — which is the unification that love looks for. Justification for the sexual act of two who love each other is often sought in calling it a reflection of the real oneness[7]; but it remains as impossible to attain that oneness through its so-called reflection as it is to catch a bird by reaching out for its reflection in a pond.

Evidently "an attraction that springs merely from sexual impulse cannot be love at all."[8] Sex, seeking its own physical gratification, has not the slightest connection with love. Unreproductive sexual action is neither based on love, nor does it inspire love. Instead of leading to love "the animal attraction of one body for another . . . ends in satiety and disgust"[9] — proof of which can be seen in numberless divorces, in short-lived so-called love affairs, and in the discordant relation of many married couples. Only rarely is true love strong enough to survive the demands of sex unscathed. Sooner than to promote love "lust . . . readily passes into hate."[10] Therefore "love's arch foe is lust."[11]

Sex desire, in order to make itself more acceptable, may disguise itself as love, and call itself sex-love. But the disguise cannot change its nature. Under all circumstances it remains true that "the indulgence of the sexual appetite can by no means be regarded as an expression of love."[12] It is only an expression of desire.[13] And "love and desire are two unlike, mutually exclusive, opposing conditions."[14] "Love is higher than sexual desire"[15], and does not require sexual intimacy. "The fullest fruition of love is without the loss of virginity."[16]

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Only a slender thread connects sex and love. It consists of nature's secondary use of sexual reproduction as a means of laying the foundation for love.[17] The whole strength of that thread lies in its element of reproduction, in joining two

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for the sake of the young. But as soon as the reproductive element is eliminated, the thread snaps. Then love and sex fall apart into their natural antagonism in which sex kills love. In uncountable cases "love has been slain upon the sexual altar."[18]

"Passion is the distortion of love."[19] "When one loves one rises above . . . passion."[20] Just "because of his love the courtly lover is pure."[21] Those who truly love, will know that "sexual expression is . . . not so satisfying as spiritual affinity."[22] The greater and purer their love, the less there remains of sex. Out of love and for the sake of love they renounce passion and sex. Thus "love slays the liking of lechery . . . and brings into the soul true chastity."[23] "Chastity is a wealth that comes from abundance of love."[24]

. . . .

In the course of evolution love must conquer sex. "The serpent . . . would devour the world, were it not vanquished by love"[25], by that pure love which does not feed but defeats sex.

When love comes into its own it will automatically supersede sex. But "the rehabilitation of love depends upon the recovery of man's spiritual significance."[26] Not until man removes the greatest obstacle to his spiritual unfoldment — not until he frees himself from the overbearing power of sex — can love come into expression.

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1 KANT, *Die Metaphysik der Sitten*, II, i, 7.
2 GALLOWAY, *Biology of Sex*, v, 47.
3 MEREJKOWSKI, *The Secret of the West*, II, viii, 327.
4 WEININGER, *Sex and Character*, II, xi, 239.
5 MINGLE, *Science of Love*, xiii, 327.
6 SCHILLER, "Das Lied von der Glocke"; in his *Gedichte*, 292.
7 See Ch. lxxxix, Oneness.
8 KANT, *Lectures on Ethics*, 163.
9 CORELLI, *The Soul of Lilith*, viii, 64.
10 SPINOZA, *Ethics*, IV, Appendix, xiv, 240.
11 JORDAN, *The Strength of Being Clean*, 21.
12 ARMITAGE, *Sex Force*, III, vii, 94.
13 See Ch. xiii, Desire.
14 Same as [4], II, xi, 239.
15 KAGAWA, *Love, the Law of Life*, v, 109.

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16 PATMORE, *Rod, Root and Flower*, 150.
17 See Ch. xi, Purpose of Sex.
18 BRAGDON, *Eternal Poles*, viii, 91.
19 JOHNSTON, *Interpretation of the Yoga Sutras*, 14.
20 Same as [15], iv, 86.
21 HUIZINGA, *The Waning of the Middle Ages*, viii, 95.
22 CARPENTER, *Love's Coming of Age*, 186.
23 HILTON, *The Scale of Perfection*, III, ix, 269.
24 TAGORE, *Stray Birds*, 73.
25 LÉVI, "Unpublished Writings"; in: *The Theosophist*, VIII, 358.
26 SOCKMAN, *Morals of Tomorrow*, I, iv, 84.

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XXII

BIRTH CONTROL

> "Sexual relations unfavorable to the rearing of offspring . . . must tend towards degradation."
>
> —SPENCER, *Principles of Ethics*, II, xiii, 181.

REPULSIVE TO all of us is the custom of those ancient Pompeians who used emetics at their dinner parties. After eating all that the stomach would hold they promptly emptied it in their 'vomitorium' in order to be able to eat again. They did not eat for the natural purpose of preserving the body, but for the satisfaction of their unnatural appetite. They ate exclusively for the pleasurable sensation of tasting and swallowing food, for sense-gratification. And they must have judged themselves extremely clever for having discovered how to circumvent the purpose for which nature has designed the digestive system. But today everybody looks back in disgust at that unwholesome and vulgar practice of the past.

Yet, far more loathsome is the now widespread practice of contraception. By humiliating preparations which reduce the body to a mere instrument for sensual expression, or by other unethical methods, contraceptors seek to circumvent the purpose for which nature has designed the reproductive system. "These nature thwarters"[1] want cohabitation, not for the natural purpose of race perpetuation but for the satisfaction of their unnatural sex appetite, for sensual gratification.

So cunning and specious are the modern arguments which are advanced in support of contraception, and so strongly do they appeal to an already oversensualized generation, that birth control has become a readily accepted custom of the day. But undoubtedly "a more sensitized . . . world of the future will view contraceptives with the distaste now felt for the ancient resort of emetics."[2]

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Because humanity is what it is, birth control has found countless propagandists and adherents. But just because humanity is no better than it is, its present standards cannot be accepted as the best and noblest. Just as a cry of all the world for war does not make war an ideal world condition — and just as a craving for narcotics in a growing number of people does not make their use an advisable habit for any one — so does the popularity of contraceptives not justify their use. All that it proves is that there are many people who gladly welcome any means to evade a natural consequence of sexual indulgence.

Whatever sociological and other purely materialistic contentions may be put forth to defend contraception, all its methods are and remain a sordid perversion of nature's designs and purposes. All methods that intentionally and artificially prevent the possibility of fructification are inherently unnatural and abnormal. "All methods of producing the orgasm by contact of the sexes save the normal one are unphysiologic, and therefore injurious."[3] "At the best they are tampering with nature, and that is a dangerous thing in itself."[4] "Nature cannot be abused with impunity."[5] She has her own unfailing way of upholding her precepts and "she is prompt to punish any infringement of her laws by those who are legally married as well as those who illicitly break them."[6] "Though she often seems to be satisfied with deferred payment, she exacts it finally in one coin or another."[7] "Never can any advantage be taken of nature by a trick."[8]

Under all circumstances "when no children are desired the exercise of the sexual function . . . is a detriment."[9] When any kind of preventives of conception are used "their uncertainty, their desperate matter-of-factness . . . and the probability that they are in one way or another dangerous or harmful: all these things are against them."[10]

"There is no harmless way in which to prevent conception"[11], at least not by artificial means. There is "but one prescription which is both safe and sure, namely: that the sexes shall remain apart."[12] "The best means to prevent conception is total sexual abstinence, and it is perfectly harmless."[13] "Every mode of prevention, other than that of living

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in chastity, is an evident violation of nature."[14] "The idealist . . . insists that the proper method of birth control is self-control, and he condemns the use of contraceptives."[15]

"Contraceptive practices . . . are objected to by some authorities on the ground that they are liable to induce nervous or mental instability."[16] "Eminent neurologists and psychiatrists talk in terms of neuroses and psychoses as the result of the refusal of parenthood"[17] by those who yet practise sexual congress.

When parenthood is wished for after using contraceptives for some time, there is often disappointment. This is because in the woman the use of contraceptives may have destroyed the capacity for motherhood; for "it seems probable that sperm-overloading is a cause of sterility."[18] In fact, "world-renowned authorities have posited sterility as an almost certain consequence of contraception."[19]

"The gravest objection to the use of even the [seemingly] safest contraceptives . . . is that they are psychologically unnatural."[20] "All the means that have been resorted to in order to prevent conception . . . disturb the finer sensibilities of man and woman"[21] — especially of the woman, "since here, as so often in matters of sex, the man's satisfaction is largely at the cost of the woman."[22]

"The supreme objection to all methods of contraception is in the spiritual field."[23] "No one can practise any form of birth control . . . without being injured spiritually."[24] The very thought leading to the decision to reduce sexual congress to an act of unproductive self-gratification tends to paralyze every nascent spiritual faculty. Even if contraceptives were made absolutely reliable and not in the least injurious, their application would still remain not only an anti-natural but also — by its prevention of spiritual growth — an anti-evolutionary, hence in final effect an anti-social procedure.

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[1] COLLINS, "The Doctor looks at Companionate Marriage"; in: *The Outlook*, CXLVII, 493.

[2] TANNER, *The Intelligent Man's Guide*, lxxv, 258.

[3] LYDSTON, *Genito-Urinary, Venereal and Sexual Diseases*, VI, xxiv, 563.

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[4] STALL, *What a young Husband ought to Know,* xii, 179.
[5] KELLOGG, *Plain Facts,* I, 216.
[6] COWAN, *The Science of a New Life,* ix, 79.
[7] Same as [1], CXLVII, 493.
[8] EMERSON, "The Poet"; in his *Complete Writings,* I, 247.
[9] A. G., *The Science of Regeneration,* v, 53.
[10] CARPENTER, *Love's Coming of Age,* 178.
[11] SCOTT, *The Sexual Instinct,* viii, 275.
[12] POMEROY, *Ethics of Marriage,* iii, 62.
[13] TALMEY, *Woman,* VI, lxxv, 183.
[14] NICHOLS, *Esoteric Anthropology,* viii, 115.
[15] Same as [2], lxxv, 258.
[16] MARSHALL, *Introduction to Sexual Physiology,* viii, 148.
[17] MOORE, "Doctors differ on Birth Control"; in: *The Commonweal,* XIII, xxvi, 716.
[18] POPENOE, *Problems of Human Reproduction,* ix, 101.
[19] Same as [17], XIII, xxvi, 716.
[20] EVANS, "The New Method of Birth Control"; in: *Physical Culture,* LXXIV, iv, 59.
[21] FREUD, *Modern Sexual Morality and Modern Nervousness,* 29.
[22] Same as [10], 178.
[23] Same as [1], CXLVII, 493.
[24] Same as [1], CXLVII, 493.

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XXIII
EUGENICS

"To bring about a higher type of humanity . . . the individual must repress his strong animal impulses."
— GRUBER, *Die Prostitution*, 44.

UNQUESTIONABLY "THE procreation of children should be a matter far more carefully regulated by moral considerations than it is at present"[1]; for under conditions as they are the welfare of unborn populations of the earth is continually being sacrificed to the sensualism of their progenitors. In order to remove the greatest obstacle to the improvement of the race "man must assume a more complete restraint over his reproductive functions and subordinate his inclinations to the future interests of his descendants."[2]

Even where love links the parents "it rarely happens that in sexual relations much unselfish thought is bestowed upon unborn individuals."[3] Yet "a conscientious man and woman would not enter upon procreation without the most serious considerations as to the probable value of their progeny."[4] To make the productive act ideally effective they will raise it to a deed of love for the unborn, and gladly sacrifice their personal gratifications to the welfare of the child.

Love between the parents is of course a factor of inestimable value to the progeny on account of the harmony which will influence conception, gestation and childhood. But eugenically considered, mutual love of the parents is not the greatest, not even an indispensable factor for the well-being of the babe. After all, "procreation is carried on quite successfully by means of the ordinary organic functions, without any lofty ecstasy of personal love"[5]; and even artificial insemination — which entirely excludes the element of love of the parents for each other — has been demonstrated to be of practical eugenic value.[6]

The one imperative eugenic requirement is parental dedication to the child-to-be, even long before it is conceived.

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Most parents are ready for any sacrifice, any renunciation for the well-being of their child, once it is born. But for its greatest possible well-being potential parents — and that means all youth — must be willing to keep their bodies in such a condition that a faultless seed and a perfect soil shall be available for the prenatal growth. Almost as a rule however the male contribution to the seed has been weakened, and very often infected with inheritable disease, by abuse of the reproductive organs. And where in the past at least the soil — the mother's body — used to offer the foetus a fair chance, this factor too is more and more exposed to vitiation. Mankind seems to deteriorate deliberately into animalistic parents of an ever more wretched posterity.

Any tampering with the sexual function before it is being used for the conception of a child endangers the purity of the seed and of the soil. Promiscuity is particularly fateful in this respect, because in the intimacy of the sexual act each of the partners leaves a permanent impression on the other. Traces of these impressions are carried to later partners, and eventually to descendants. Physical proof of this lies in "the recognized fact that for a white woman, when stamped with the sexual vibrations of other races, . . . to bring forth a white child, even in conjunction with a male of the white race, is impossible."[7] Similarly the prospective father brings with him the commingled, usually polluting influences of every woman with whom he has sexually conjoined. And these influences affect not only the physical constitution; they are much farther reaching in their effect, for "promiscuity in sex commerce adulterates the soul essences."[8] Therefore unbroken virginity of both prospective parents until they come together for intended propagation is an essential eugenic requirement.

. . . .

Not less important for the progeny than sexual purity of the parents before intended reproductive action is the avoidance of ardent passion during coitus. For "carnal passions are transmitted . . . through conception in the fire of lust."[9] "The union of two bodies . . . need not be spoiled by vulgar sensuality, if a powerful affinity of souls imparts

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to it the ideal character of an appeal for their unborn child."[10] A higher evolved ego can thus be attracted.

. . . .

Another notable eugenic requisite is absolute sexual abstinence during the period of gestation and of nursing. "Undisturbed maternity . . . is a vital and indisputable necessity for the improvement of humanity."[11]

"If humanity would follow strictly the edicts of nature . . . coition would be absolutely omitted during the gestation period."[12] "The whole force at these times should be taken up with providing sustenance for the new body."[13] If only for this reason, "sexual intercourse should cease when the purpose of nature is fulfilled."[14] But another reason for its cessation is that, when exercised, "it is very often found to be injurious to pregnant women."[15] "The venereal orgasm has the character of a violent nervous crisis"[16], and "in their condition . . . every nervous commotion has its danger."[17] In normal individuals "it should be repugnant to the female during gestation. Where it is not, there is hereditarily perverted sexual physiology due to the unphysiologic approaches of the male practised through the ages."[18]

Some "obstetric writers have . . . granted a license which leads to more evil than good."[19] For "it is a more frequent cause of premature confinement than is commonly supposed."[20] Also it "is not unseldom a cause of miscarriage"[21], and "increases the pain and danger connected with child birth."[22] Therefore "from an early period great authorities have declared themselves in opposition to the custom of practising coitus during pregnancy."[23] "Even uncivilized nations have condemned the practice."[24] And "medical science is beginning to utter the same warning, and before long will probably be in a position to do so on a more solid and coherent evidence."[25]

An indication of scientific evidence has already come to light in favor of postponement of resumption of conjugal relations until after a baby has been weaned. It is contained in the discovery that prolactin, produced by glands in the mother's body for the purpose of stimulating milk-secretion, at the same time inhibits the sex glands — thereby calling for abstinence from intercourse as long as feeding from the

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breast continues. "It seems to show that parental behavior [such as suckling] and sex activity are antipathetic, by glandular decree."[26]

. . . .

Foremost in eugenic interest remains the fact that "sexual commerce during pregnancy [and also during the lactation period] is a violation of the rights of the unborn ego."[27]

Apart from physical considerations one of those rights is the opportunity to be born without such anti-evolutionary tendencies as can be forestalled by the parents. They have to consider that "such is the intimate connection between the mother and the embryo that the exercise of any faculty or of any organ of her body stimulates . . . the corresponding faculty or organ of the incipient child."[28] On account of this impressionability of the embryo "couples bring upon themselves by their sensuality the curse of sensual offspring."[29] For "one of the most certain effects of sexual indulgence during pregnancy is to develop abnormally the sexual impulses in the child. Here is the key to the origin of much of the sexual precocity and depravity which curse humanity"[30], and which stand in the way of evolutionary growth.

Truly eugenic parents are those who limit sexual activity to intended reproduction. "They are the direct benefactors of the race by begetting progeny who are not predisposed to vitiation."[31] They prove that "sexual continence is not only an ascetic but also an altruistic demand."[32] It is by far the most essential precept for the evolutionary improvement of the race.

. . . .

"Future generations will probably with a kind of horror look back at a period when the most important function which has fallen to the lot of man was entirely left to . . . caprice and lust."[33] "In the future . . . this will be carried on with a degree of conscious intelligence hitherto unknown, which will raise it from the following of a mere impulse to the completion of a splendid social purpose."[34]

An important part of "the task of human parents is to enhance the spiritual life of the next generation by planting

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the seed of spirit in their own child."[35] In order to be able to do this the parents-to-be must first unfold spirituality in themselves.

Those who are imbued with a high degree of responsibility for the welfare of the race will not hesitate to apply its laws to their own lives — now.

* * * * *

1 RUSSELL, *Marriage and Morals*, xviii, 212.
2 MARSHALL, *Introduction to Sexual Physiology*, viii, 148.
3 WESTERMARCK, *Ethical Relativity*, viii, 242.
4 Same as [1], xviii, 211.
5 SOLOVYOF, *Justification of the Good*, II, i, 143.
6 SEYMOUR, "Medicolegal Aspect of Artificial Insemination"; in: *Journal of the American Medical Association*, CVII, xix, 1531.
7 MINGLE, *Science of Love*, viii, 228.
8 Same as [7], viii, 228.
9 LUTOSLAWSKI, *Pre-Existence and Reincarnation*, xiv, 133.
10 LUTOSLAWSKI, *The World of Souls*, vi, 180.
11 STOCKHAM, *Tokology*, xi, 158.
12 RICHARD, *Histoire de la Génération*, iv, 293.
13 NAPHEYS, *The Transmission of Life*, III, 165.
14 PARVIN, *The Science and Art of Obstetrics*, II, vi, 213.
15 PALMER, "Hygiene and Management of Pregnancy"; in: NORRIS, *The American Textbook of Obstetrics*, I, 184.
16 DUBOIS, *Les Psychonévroses*, xxv, 388.
17 MAYER, *Des Rapports Conjugaux*, I, iii, 131.
18 LYDSTON, *Genito-Urinal, Venereal and Sexual Diseases*, VI, xxii, 525.
19 Same as [14], II, vi, 213.
20 ELLIS, *Studies in the Psychology of Sex*, VI, i, 19.
21 Same as [14], II, xi, 292.
22 NICHOLS, *Esoteric Anthropology*, vii, 99.
23 Same as [20], VI, i, 18.
24 Same as [15], I, 184.
25 Same as [20], VI, i, 19.
26 "Prolactin"; in: *Time*, XXXI, xviii, 40. See also: *Time*, XXIII, ii, 30.
27 Same as [7], viii, 227.
28 Same as [11], xi, 160.
29 Same as [10], vi, 182.
30 KELLOGG, *The Science of Human Life*, 527.
31 SCOTT, *The Sexual Instinct*, i, 35.
32 Same as [5], II, i, 140.
33 WESTERMARCK, *Origin and Development of Moral Ideas*, II, xli, 405.
34 CARPENTER, *Love's Coming of Age*, 73.
35 ADLER, *Reconstruction of the Spiritual Ideal*, iii, 106.

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XXIV
ADOLESCENCE

> **"You just maturing youth! You male or female!**
>
> **. . . . .**
>
> **Anticipate your own life . . . Retract in time."**
>
> **— Whitman, *Poem of Remembrance.***

Adolescence, the time of maturing youth, is that "stormy period . . . when the very worst and best impulses in the human soul struggle against each other for its possession."[1] Every impulse that is allowed freedom of expression at this time leaves an indelible impression on the rest of life.

During adolescence the sexual element develops in the body and tries to press its claims. Overstimulated from within and from without and encouraged by popular casuistry it clamors for satisfaction before it is matured. But if sex is yielded to prematurely, then to the same extent that this is done the individual will literally 'run to seed'. "Many an individual has had reason to regret the indulgences of his youth because of . . . their effect upon his further life."[2]

Whenever allowed expression, "early forms of indulgence interfere with normal growth of body, of emotions and of mind"[3], as well as with spiritual unfoldment. Growth in each of these directions is dependent upon the same force as is the sexual faculty. That life force, "if expended in one channel . . . is lost for another."[4] "The longer its outlet towards sex is deferred . . . the greater is the refinement and breadth and strength of character resulting."[5]

Hence if the growth toward a perfected humanity is to be aided, "a delay in entering actively on the sexual life must be one of the adaptations that has to go along with evolution."[6] It is the only way to give the higher faculties a chance to come into expression at all. Therefore "the result of evolution . . . has been to lengthen the period of development."[7] The animal matures very quickly, but only physically; and during its maturation nature takes care, through

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instinct, that no force is wasted in sexual channels. Savages develop physically and emotionally; by taboo[8] the unspoiled tribes are restrained from premature sexual expression. Civilized individuals must pass through an additional mental development, and the period of adolescence is therefore necessarily prolonged. For young people sexual "restraint is indispensable during a period of more and more years . . . if they are to mature well."[9]

"The only way to an ever higher and fuller maturity . . . is by self-restraint"[10], by perfect sexual abstinence during an ever longer period of adolescence. In the average individual at the present time "complete maturity is reached by the woman after the twentieth . . . and by the man not before the twenty-fifth year."[11] As evolution advances and spiritual development is added to the mental, the period of adolescence and of needed absolute juvenile continence will be still more extended.

. . . .

The indisputable fact that strict continence is at no time more important than during adolescence has been recognized and stressed by every student of the subject. Yet the false rumor "that sexual abstinence be injurious . . . is exerting a most pernicious influence upon youth."[12] In reality "abstinence can in no way injure them."[13] Whereas "premature sexual acts mean . . . shortened lives."[14] "Not that continence alone assures a long life, but . . . it is an evident contribution to longevity."[15] In every individual case the maximum length of life attainable undoubtedly depends very much upon the preservation of the life force. The amount of this force available in one individual or another may vary greatly; each one seems limited to whatever quotum fate has put at his disposal. But a misdirected spending of one's energies will tend to shorten the physical existence and reduce the balance on which to draw for other essential and beneficial purposes.

A point deserving special attention is that "the sexual . . . is in closest connection with the cerebral system."[16] "The immediate effect of sexual desire upon the brain . . . is sometimes very marked."[17] "The nerves that supply the sexual centers are directly connected with the brain by

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means of the spinal canal; if those nerves become weakened the brain is at once effected to a corresponding degree."[18] This is why "the tampering with the sexual impulse tends to produce a lasting impression on the cerebral centers"[19], and also why "sexual indulgence is ruinous to mental health."[20]

"The brain and the sexual organs are . . . great rivals in using up bodily energy."[21] "When the reproductive organs make demands . . . they can be satisfied only at the expense of the brain."[22] Therefore "premature sexual activity impairs the educability of the child."[23] "Early sexual expression signs away the highest reaches of individual development"[24], which otherwise could be attained. "It produces mediocrity and conventionality of mind."[25]

"The intellectual life of a whole nation must suffer if sexual activity is the rule among its young people."[26]

. . . .

In a general way "idealism is one of the most splendid characteristics of adolescent youth."[27] Especially "the joy, the cordial merriment, the sunny confidence of vigorous young people who have remained chaste are characteristic traits."[28] Such youths are also the most gentle and sensitive, open to poetic inspiration and to enthusiastic support of Utopian movements.

But as soon as youth yields to the sordidness of sexual expression for self-gratification, or to indulgence in erotic thoughts, the splendid enthusiasm disappears, often to make place for a cynical materialism. So much of the life force is then wasted on the sexual level that none can be transformed into the higher energy on which aspiration and idealism depend. Thus "continence . . . is connected with ideal aspirations no less than with physical vigor"[29] and with mental clarity. Therefore the way to maintain a strong and pure idealism through life is to adhere to continence.

For many reasons then "the ideal of chastity is . . . the very highest that can be held up to youth."[30] "If it is the effort of their lives to be chaste . . . then, indeed, shall abide for them an incorruptible felicity"[31]; then the cornerstone for a future Utopia has been laid.

* * * * *

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1 HALL, *Adolescence*, I, v, 407.
2 LYDSTON, *Addresses and Essays*, 248.
3 GALLOWAY, *Biology of Sex*, vi, 58.
4 ELLIS, *Studies in the Psychology of Sex*, VI, v, 173.
5 CARPENTER; "Affection in Education"; in: *International Journal of Ethics*, IX, 488.
6 POPENOE, *Conservation of the Family*, II, ii, 63.
7 Same as [6], II, ii, 63.
8 See Ch. l, Taboos.
9 Same as [1], I, vi, 456.
10 Same as [1], I, vi, 438.
11 TALMEY, *Love*, VIII, xxiv, 403.
12 EULENBURG, *Sexuale Neuropathie*; quoted in: WEGENER, *We Young Men*, 141.
13 JACOBSOHN; quoted in: [4], VI, vi, 193.
14 KIRSCH, *Sex Education*, xiii, 283.
15 SURBLED, *Célibat et Mariage*, vii, 56.
16 LOMBROSO, *Crime*, II, ii, 256.
17 LYDSTON, *Genito-Urinal, Venereal and Sexual Diseases*, VI, xxiv, 558.
18 A.G., *The Science of Regeneration*, viii, 101.
19 SCOTT, *The Sexual Instinct*, i, 25.
20 BARING-GOULD, *Origin and Development of Religious Belief*, I, xvii, 352.
21 Same as [4], VI, v, 174.
22 POPENOE, *Problems of Human Reproduction*, i, 21.
23 FREUD, *Three Contributions to the Theory of Sex*, iii, 91.
24 SOCKMAN, *Morals of Tomorrow*, I, vii, 140.
25 Same as [24], I, vii, 140.
26 Same as [6], II, ii, 63.
27 EXNER, *Rational Sex Life*, i, 20.
28 BUREAU, *Towards Moral Bancruptcy*, III, vi, 268.
29 HASTINGS, *Encycl. of Religion and Ethics*, III, 484.
30 Same as [1], I, vi, 453.
31 RUSKIN, *Sesame and Lilies*, iii, 140.

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XXV

SEX AND NUTRITION

"There is . . . a direct contrast between the processes of conjugation and nutrition."
— WEISMANN, *Essays upon Heredity*, I,v,293.

A PRESUMED analogy between sex and nutrition is frequently put forth in support of a pretended imperiousness of sexual intercourse. But in reality there is more contrast than analogy between the two. Nutrition sustains the life force, whereas sex consumes it. And while "food and drink are vital necessities . . . the generative impulse does not serve any vital necessity"[1], at least not of the individual. "The function of reproduction . . . is not essential to the maintenance of the organism."[2] "Men can survive without it, whereas they can not survive without food or drink."[3]

If reproduction were entirely stopped the race would perish. But the continuation of the race does not require that everybody takes part in its propagation. Therefore, while the digestive system is designed for regular activity, "the sexual organs are constructed for intermittent action, and their functions may be suspended without harm to either their anatomy or physiology."[5] And "the sexual appetite, unlike hunger or thirst, can . . . be reduced to a more or less quiescent state which, far from injuring, may benefit the physical and psychic vigor generally."[6] In fact, "one may live without carnal activity . . . and never better than without it."[7]

Another distinction between sex and nutrition is that nutrition is inherently a selfish function, serving self-preservation; whereas the sexual act as intended by nature is an unselfish function in which the individual sacrifices a fragment of himself for the sake of the preservation of the race. "Nutrition implies an increase in the capital of the body . . . Reproduction always means a parting with some of

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the living material."[8] While to part with this for the sake of the species is an act of self-sacrifice, doing so for selfish gratification without a chance of benefitting the race is but injurious self-waste.

. . . .

The only clear analogy between nutrition and sex lies in the fact that both are allowed to play too prominent a part in human existence. Instead of using them as natural means by which to keep oneself and the race alive, humanity has chosen to live and work mainly in order to satisfy its self-created inordinate desire for unnatural food and drink beyond the needs of nutrition, and for unnatural sex expression beyond the needs of reproduction.

Nature has implanted in living beings a nutritive and a reproductive appetite only to the extent of her own needs: to ensure individual and racial preservation. And "she has intermingled pleasure with necessary things . . . in order that the addition of pleasure may make the indispensable means of existence attractive to us"[9], so that they shall not be neglected. But "this bait of gratification is merely a device of nature and not in itself an end which has any useful function."[10] In unadulterated form "no appetite exists . . . for its own sake merely, just to be gratified."[11]

However, nutrition and sex "both are alike subject to abuse by those who pursue the pleasure of gratification of the animal appetites with disregard of their natural objects."[12] Out of both, in his continuous search of pleasure for pleasure's sake, man has distilled a means of sense-gratification. Both impulses have been perverted by overstimulation and by habitual indulgence.

Both of these forms of abuse are degrading, and obstructive to evolutionary growth. But the abuse of sex is the more injurious one, since it always consists in a deleterious way of spending vital elements, while the common errors in nutrition rarely omit a taking in of at least some body-building material.

Basically everything beyond nature's simple needs is unnatural. Hence many other factors of civilized existence may have to be regarded as not exactly natural. But none of those other items are comparable with sex or with nutri-

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tion, since none affect the body as an instrument for spirit like these two.

By the indulgence of the nutritive as well as of the reproductive function false cravings get ever stronger, and the body becomes more and more engrossed, so that a response to higher vibrations is made impossible. Indulgence in evanescent physical pleasures is ever at the cost of abiding spiritual joys.

* * * * *

1 Talmey, *Love*, VIII, xxiv, 401.
2 Howell, *Textbook of Physiology*, IX, 1017.
3 Russell, *Marriage and Morals*, xx, 227.
4 See Ch. xlii, Race Suicide.
5 Hühner, *Disorders of the Sexual Function*, xvii, 262.
6 Ellis, *Studies in the Psychology of Sex*, VI, vi, 210.
7 Hilton, *The Scale of Perfection*, I, viii, 109.
8 Thomson and Geddes, *Life*, I, iv, 456.
9 Seneca, *Epistulae Morales*, III, cxvii, 335.
10 Ellis, "Love as an Art"; in: Keyserling, *The Book of Marriage*, III, 373.
11 Galloway, *The Sex Factor in Human Life*, vi, 58.
12 Lydston, *Genito-Urinal, Venereal and Sexual Diseases*, VI, xxii, 523.

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XXVI
GLANDS AND SECRETIONS

"Certain glands are much influenced by thinking . . . of the conditions under which they are excited."
— DARWIN, *Expression of the Emotions*, xiii, 339.

WONDROUS BEYOND human understanding are the workings of the glands, the biochemical factories in living bodies. Substances on which the body depends for its development and sustenance are manufactured by the glands from materials which they extract out of the mass of heterogeneous food that is put into the stomach.

Left to themselves the glands perform their tasks instinctively according to nature's needs "in a manner which the most learned can neither understand nor explain"[1]; their activity is backed by an intelligence that is not equalled by the greatest intellect of man. As long as not interfered with, the glands produce and contribute to the processes of life just the kind of secretion that is needed, just when and where it is needed. They do this in response to messages originating in any part of the body requiring their particular product. So well has nature's intelligence arranged it that these messages, upon arriving at the gland, automatically stimulate it into accordant action. "Glands in general secrete only under the influence of some special stimulation."[2]

Man has interfered with nature's normal stimulations and with the normal functioning of glands. With artificial excitations he has forced some glands to serve his pleasure. to work overtime, to overproduce secretions. Especially has he overstimulated the glands that are connected with nutrition and with sex — particularly with sex.

. . . .

"Modern physiology has emphasized the dual function of the essential reproductive glands, the ovaries and the

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testes."[3] "The ovaries are strictly analogous to the testes."[4] Both produce external secretions for the generation of new bodies. And both "testes and ovaries produce internal secretions"[5] for the upbuilding and regeneration of one's own body. These internal secretions play no part in the sexual act and are never expelled, but always taken up by the blood. "While the external . . . is what might be called the racial secretion, the internal is necessary for the individual's welfare."[6]

In regard to the internal secretions "the cases of the two sexes are . . . strictly parallel."[7] Apart from "giving rise to the development of the secondary sexual characters"[8] they "are essential for physical and mental manhood and womanhood."[9] "The testes secrete substances which pass into the circulation and are of immense importance in the development of the organism."[10] These substances are the internal secretions which also "add enormously to a man's magnetic and spiritual force."[11] And in woman "the ovaries elaborate an internal secretion which is absorbed by the system and which is necessary to the physical and spiritual well-being of woman."[12]

"Modern science . . . recognizes in the internal secretion of the sex glands the necessary factor for the right functioning of the whole organism, and in its weakening the cause of the deterioration of all other functions."[13] Hence "there is no surer way to destroy existing manhood [or womanhood] than such a course of life as deprives the body of this internal secretion."[14] Sexual activity has a deleterious effect in this respect.

. . . .

Unfortunately the individual has the power to use the external or racial secretions for other than racial, propagative purposes. The tragedy of this is that by every act which disposes of some external secretion "the formation of the internal . . . is undoubtedly interfered with."[15] When compelled to produce more external secretions than required for generation, the sex glands cannot supply the normal amount of internal secretions for regeneration.

"The physical harm in the habitual overproduction [of external secretion] . . . seems to lie in the fact that it

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drains from the blood nutriment which is needed for the production of internal secretion."[16] "The best blood of the body goes to form the ingredients for reproduction in both sexes."[17] "The richest elements of that blood are used in the distillation of the reproductive fluids."[18] The more these elements are extracted from the blood for the formation of external, the less they are available for internal secretions and for the essential processes which depend thereon. The whole body suffers when these vital elements are wasted.

Not only every sexual act but all "irritation of the sex organs interferes with the formation of the internal secretion."[19] Hence not only every wasteful sexual expression but also every irritating stimulation of the sex impulse takes place at the cost of self-regeneration, mental and spiritual —as well as physical.

Even where the use of the external secretions is limited to generation in harmony with natural law, the formation of internal secretions is unfavorably affected. This in itself makes reproduction a sacrificial act. In such a case however the loss in spiritual potentialities is compensated by the sacrificial element in the purely generative act. But in every sexual expression which lacks propagative intention there is naught but loss on the regenerative side — a greater and more irreparable loss according to the frequency of the indulgence.

. . . .

The prominent part played by the internal secretions of the sex glands of both men and women in every phase of individual development has been discovered only in modern times. This new knowledge confirms the idea that in order to make possible an advancement in evolution, more and more of the life force must be taken away from generative activity and turned into regenerative channels[20]; for it shows that this force, instead of being used for the formation of the generative external, must be directed to the production of the regenerative internal secretions of the sex glands.

Since the production of those important secretions depends on the well-functioning of the sex glands, it is evidently essential to the physical, mental and spiritual well-being of the individual that these glands are normally de-

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veloped. Where the glands are deficient there can be no efficient internal secretions. This fact however has been widely misunderstood and often wilfully misinterpreted. It is quite erroneous to think that the glands must prove their normal efficiency in sexual expression, and that they must be kept in condition by such activity. Quite to the contrary — and as already emphasized in this chapter — the right functioning of these glands for the benefit of the individual is interfered with by every sexual act.

The best proof of the well-functioning of the sex glands is to be found in as sound a physical body as other prevailing factors will permit, in a clear idealistic mind, and in a progressive spiritual growth of the individual.

* * * * *

[1] STALL, *What a Young Man ought to Know*, iii, 83.
[2] HALL, *Biology of Reproduction*, iii, 55.
[3] *Foundations of Social Hygiene*, 136.
[4] ELLIS, *Studies in the Psychology of Sex*, V, 179.
[5] MARSHALL, *Introduction to Sexual Physiology*, vi, 92.
[6] ROBINSON, *Our Mysterious Life Glands*, xvi, 122.
[7] SALEEBY, *Health, Strength and Happiness*, xxiii, 358.
[8] MOLL, *The Sexual Life of the Child*, iv, 109.
[9] ELLIOTT and BONE, *Sex Life of Youth*, v, 76.
[10] Same as [4], V, 180.
[11] STOCKHAM, *Karezza*, iv, 41.
[12] ROBINSON, *Sexual Problems of Today*, 238.
[13] OUSPENSKY, *A New Model of the Universe*, xii, 536.
[14] Same as [7], xxiii, 359.
[15] Same as [2], iv, 86.
[16] EXNER, *Rational Sex Life*, ii, 19.
[17] NICHOLAS; quoted in: ATKINSON and BEALS, *Regenerative Power*, iv, 67.
[18] A. G., *The Science of Regeneration*, v, 52.
[19] HALL, *From Youth into Manhood*, 55.
[20] See Ch. v, The Deadlock in Human Evolution.

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XXVII

A PHYSIOLOGICAL DILEMMA

> "The reabsorption of semen can scarcely be said to be a part of the modern physiological doctrine."
> — Ellis, *Studies in the Psychology of Sex*, V, 180.

It is not the intention of this study to delve into physiological details. But some facts have been so misunderstood and twisted into motives for unwarranted sexual acts, that it is unavoidable to speak about them if current wrong impressions are to be counteracted.

Until a few years ago it was generally held that man's body could absorb the external secretions produced by its sex glands after these secretions had accumulated in the vesicles. But the possibility of such absorption has now by a few physiologists been doubted and by some denied.

Yet, one of the greatest modern authorities admits the possibility of conditions under which "the highly vital fluid . . . is, partially at least, reabsorbed and acts as a tonic to the entire system."[1] Others too are still convinced that it is feasible that "the secretions . . . are reabsorbed, partly at least, by the rich plexi of lymphates which surround the canals."[2] Apparently the question is not definitely settled. Most likely the absorption is neither impossible, nor always possible for the entire amount secreted. It seems that anyhow "in the continent person . . . the semen is partly reabsorbed."[3]

That there is repeated mention of only partial absorption is not surprising. That nearly always "whatever absorption takes place . . . is less than what is produced"[4] is to be ascribed to the circumstance that in almost every case there is an unnatural overproduction which overtaxes the capacity of whatever apparatus for absorption exists.

In present humanity the sex glands have a tendency to form external secretions in larger quantities than are needed

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for reproduction. Racial habits have denatured these glands. They have long been artificially habituated to produce external secretions steadily instead of only when needed for propagation. They have been inured to yield an unnatural overproduction, just as the lactic glands of the dairy cow have been trained to yield an abnormal overproduction.

"Under conditions of right thinking and right living the seminal fluid would be produced only when there is a demand for propagation."[5] Formation of reproductive fluids at times when there is no question of propagation is as unnatural and abnormal as the formation of milk when there is no question of motherhood.

. . . .

Once formed, the accumulation of reproductive fluids is apt to cause some discomfort, even strain. This tension is usually mistaken for a manifestation of the reproductive impulse. But almost without exception the formation of the fluid by the sex glands results as little from the natural reproductive impulse as the flow of saliva at the thought or sight of a delicacy results from a natural hunger. Both conditions are caused by artificial stimulation and undue imagination. "A man accustomed to abstinence will not suffer from any accumulation of secretions"[6], and "the longer the period of continence the less of the irritation and discomfort will be felt."[7]

The tension of the accumulated external secretion has given rise to "the view met with among the ignorant . . . that this fluid might be noxious if allowed to accumulate. It is regarded as an excretion to be got rid of like those of the bladder and the intestines."[8] This view of the supposed necessity of expelling the reproductive fluid is supported by the new theory of non-absorption. But "everything relevant that is known in biology and physiology indicates that nothing could be more false and pernicious."[9]

The external secretion of the sex glands is "a vital fluid representing far greater potentiality than the same quantity of blood."[10] "It is not a waste material"[11], and one "positively and directly gains by the absorption of that secretion."[12] "This is evidenced by increased muscular action, a diminished sense of fatigue and enhanced recuperative-

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ness."[13] Undoubtedly "the more the fluids are retained in the body . . . the greater fulness of life, health and power are experienced."[14]

Therefore under no circumstances apart from propagation should the external secretion be expelled voluntarily. If a surplus really should be removed, nature will do so without any voluntary action of the person and with a minimum loss of physical and psychic energy.[15]

. . . .

After all, it matters little whether absorption of the reproductive fluids is possible or not. The essential point concerns not the way in which they are disposed of after being formed, but their non-formation. If their formation is prevented except in the service of propagation, absorption becomes superfluous.

Of the greatest practical value is that the formation and accumulation of these external secretions is avoidable. Even the inherited tendency to their overproduction can be overcome if it is not reinforced by ever new excitations. The infallible way is to lessen the erotic stimuli. As a result of this it becomes possible to utilize the vital elements of the blood constantly for the formation of the inner secretions[16], which enhance the development of greater physical and mental and spiritual power.

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1 ROBINSON, *Sexual Problems of Today*, 237.
2 HALL, *Adolescence*, I, vi, 419.
3 SURBLED, *Célibat et Mariage*, vii, 55.
4 GALLOWAY, *Biology of Sex*, xi, 141.
5 ARMITAGE, *Sex Force*, III, ii, 17.
6 PARKHURST; quoted in: ATKINSON, *Regenerative Power*, iv, 74.
7 PARKHURST; quoted in: ARMITAGE, *Sex Secrets*, xiv, 248.
8 Same as [2], I, vi, 448.
9 Same as [2], I, vi, 448.
10 HALL, *Love and Marriage*, III, iv, 260.
11 ELLIS, *Studies in the Psychology of Sex*, III, 18.
12 SALEEBY, *Health, Strength and Happiness*, xxiii, 359.
13 GRUBER, "The Hygienic Significance of Marriage"; in: SENATOR-KAMINER, *Health and Disease*, ii, 20.
14 BUTLER, *Solar Biology*, i, 14.
15 See Ch. xxviii, Erotic Dreams.
16 See Ch. xxvi, Glands and Secretions.

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XXVIII
EROTIC DREAMS

"Erotic dreams . . . are influenced by erotic desire."
— Nystrom, *Natural Laws of Sexual Life*,i,19.

In the consciousness of man an important part is played by what psychoanalysts have termed 'the censor'.

"Deeply implanted in man's nature there is the determination not to be content with oneself as one is, but somehow to be cleaner and higher; to suppress and reduce to nothingness the sort of things that drag one down, and to concentrate attention and effort on the higher parts of one's being."[1] The so-called censor may well be interpreted as being an embodiment of that determination, that urge to reach an ever higher evolutionary stage. He can also be considered to be "the impartial spectator . . . the judge within"[2], who is a personification of conscience, warning against actions that are inconsistent with the stage which the individual has reached. Thus the censor is the equivalent of "the good demon which every man has as a proper keeper . . . to bring him to perfection."[3]

Ultimately the censor represents spirit, albeit only a negative, inhibiting aspect thereof. The power of the censor depends upon how much of spirit can manifest through a person. The more spiritual one becomes the louder the censor warns against an ever wider range of tendencies which must be outgrown. In effect the censor acts as "a guiding principle which can be developed as a regulative, but which is easily obscured."[4]

In many people the censor is indeed very easily obscured. Especially often "during sleep the censorship . . . is removed."[5] And even during the waking state old tendencies frequently succeed in passing the censor to find expression, if not in acts then in emotions and in thoughts of a less desirable nature.

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To a great extent the thoughts of the day shape the dreams of the night. "The waking thoughts and emotions have a powerful and determining influence upon the activities of the consciousness during the hours when the physical body is asleep."[6] "In almost every dream certain details are found which have their origin in the impressions or thoughts . . . of one of the preceding days"[7] — or sometimes in seemingly forgotten impressions of longer ago.

. . . .

What kind of dreams can one expect when, after sensual stirrings have been admitted during waking hours, censorship is removed during sleep? It is but natural that then, "the higher inhibitions gone . . . the lower passions surge to the front in turbulent welter."[8] And it is no wonder that "many of the phenomena of dreams . . . are due to the sexual impulse."[9]

"Even in good men there is a latent wild-beast nature which peers out in sleep"[10]; and perhaps in women too. "When the reasoning and ruling power is asleep, then the wild beast in human nature . . . starts up and leaps about and seeks to satisfy its desires."[11] Then "the serpent is . . . ever fruitful in alluring dreams."[12] Then it is that "sexual excitement entertained in a waking state . . . induces ejaculation during sleep."[13]

The passive involuntary nocturnal orgasms undoubtedly are less harmful than any passionate voluntary mode of sexual expression. Once the sex glands have formed an oversupply of external secretion — which however should have been prevented[14] — it is better to lose this unconsciously during sleep than to cause its expulsion in a conscious act. But in the majority of cases "the generative glands would not form such an excess of secretion . . . if they were not overstimulated or overworked."[15]

The fact that nocturnal losses are very general does not mean that they are normal. On the contrary "such emissions are always more or less abnormal."[16] Nor does it mean that they are necessary. "Health does not require that there ever should be an emission."[17] The less frequently they occur the better. Always "their frequency varies according to . . . the degree in which the mind is directed to sexual

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matters."[18] "One who stimulates the mind with erotic fancies . . . will experience them with greater frequency."[19] But "the more the mind while awake is occupied with other than sexual matters . . . the less frequent the excitements and emissions during sleep."[20] "They rarely occur in those . . . who most nearly approach the standard of perfect chastity."[21]

"Some continent persons never have nocturnal emissions."[22]

. . . .

"It is a mistake to believe that emissions during the dream state cannot be controlled."[23] The censor can be made to function during sleep as well as during the waking hours. "In the dreamer there exists an unconscious propensity to conceive his erotic experiences as guilty."[24] He is vaguely aware that "emissions in sleep pollute."[25] "The reluctance of the will even during sleep to consent to the tendencies of the sexual system, strengthens the idea of moral impurity in relation to the nocturnal pollution"[26]; it also shows that the censor is not always entirely off duty. A little exercise of the will can force him to remain alert while one sleeps. "With many people indeed the will power becomes sufficiently awake to allow of their inhibiting the pollution when on the point of occurring."[27]

In order to prevent emissions during dreams, therefore, exertion of will and control of thought are necessary. Especially "the last thought as one sinks into slumber has an influence out of all proportion of the time it occupies the mind."[28] "When before going to sleep one has awakened his rational powers and fed them on noble thoughts . . . then one is least likely to be the sport of fanciful visions."[29]

Thus can any one keep mind and body pure in the dreaming as well as in the waking state, and thereby fill a necessary requirement for spiritual evolution.

* * * * *

[1] MURRAY, "The Crisis in Morals"; in: SPAULDING, *Twenty-four Views of Marriage*, 111.

[2] SMITH, *The Theory of Moral Sentiments*, III, iii, 191.

[3] AGRIPPA, *Occult Philosophy*, III, xxii, 410.

[4] HALL, *Adolescence*, I, vi, 454.

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5 CORIAT, *Repressed Emotions*, iv, 141.
6 ROGERS, *Dreams and Premonitions*, ix, 134.
7 JUNG, *Collected Papers on Analytical Psychology*, xii, 299.
8 MAUDSLEY, *Pathology of Mind*, II, iii, 243.
9 HARTLAND, *Ritual and Belief*, 233.
10 PLATO, *Republic*, IX, 572.
11 Same as [10], IX, 571.
12 LÉVI, *Transcendental Magic*, I, vi, 93.
13 NORTHCOTE, *Christianity and Sex Problems*, 436.
14 See Ch. xxvii, A Physiological Dilemma.
15 MACFADDEN, *Manhood and Marriage*, xxiv, 187.
16 Same as [15], xxiv, 187.
17 MAYER; quoted in: [21], I, 268.
18 PAGET, *Selected Essays and Addresses*, v, 40.
19 SCOTT, *The Sexual Instinct*, iii, 76.
20 Same as [18], v, 49.
21 KELLOGG, *Plain Facts*, I, 420.
22 HALL, *Biology of Reproduction*, 138.
23 ARMITAGE, *Sex Force*, III, vii, 110.
24 Same as [7], xii, 306.
25 PORPHYRY, *De Abstinentia*, IV, 20.
26 Same as [13], 435.
27 Same as [13], 436.
28 Same as [6], ix, 134.
29 Same as [10], IX, 571.

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XXIX

PERVERSION

> **"Every expression of the sexual impulse that does not correspond with nature's purpose of propagation must be regarded as perverse."**
> — KRAFFT-EBING, *Psychopathia Sexualis*, iv, 79.

"FROM THE point of view of nature the end and object of the sexual impulse is procreation."[1] Therefore "every sexual act not having in view the propagation of the species is perverse."[2] This is true whether the act be solitary or mutual; whether heterosexual with intended unproductiveness, or homosexual; whether to be classed as prostitution or as birth control; whether technically labeled as inversion or as perversion; and whether the tendency to such acts be congenital or acquired. "None of these acts have in view the perpetuation of the species, and all are therefore perversions."[3] From the sociological point of view they may differ in degree of reprehensibility; but from the spiritual standpoint they are all equally objectionable and corrupt.

What some writers have said about specific sexual aberrations may well be applied to all perversions of the reproductive impulse. They are "a sad pathological acquisition of the human race"[4], "contrary to nature and . . . due to unbridled lust."[5] They are "the negation of the higher order of things"[6], "ethically reprehensible"[7], and "destructive of everything noble and dignified in human nature."[8] They "deprive the system at large of what might have become general stimulation and vitality"[9], and "there is a continuously greater strain upon the nervous system."[10] In their addicts "self-control is being undermined"[11], to such an extent that "the person who shows sex abnormalities is potentially the most dangerous casual criminal."[12] And "worse than any of these effects are those that appear in the offspring"[13], for "acquired sexual perversion may be . . . an irradicable vice in the next generation."[14] In short,

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not only "from the unnatural loves of either sex . . . innumerable evils have come"[15], but from every sexual perversion in the widest sense great evils have fallen upon individuals and upon humanity.

. . . .

It is true of every sexual perversion that "the practice is contrary to the ends of humanity; for the end of humanity in respect to sexuality is to preserve the species without debasing the person."[16] All perverse sexual acts do just the opposite: without preserving the species they debase the person; they interfere with the possibility of the soul's normal development.

Also, "he who indulges in them . . . is the reverse of happy."[17] "If humanity is ever to be capable of being raised to a condition of true happiness . . . passions must diminish."[18]

Pathological results of the most frequently occurring forms of perversion have been so often overstated that now even a conservative statement of the truth[19] finds little credence. But after all, the "psychic effect . . . is even more deleterious than the physical."[20] Of any perversion "the effects on the higher qualities are not easily exaggerated."[21] "Far more serious than any physical impairment . . . is the impairment of the idealism and the nobility of life."[22] "The finer endowments of man suffer graver lesions than do the physical."[23] Every perversion "inevitably coarsens . . . man's whole moral and spiritual fiber."[24] "It is . . . mere sense pleasure bought at the cost of the higher life."[25]

. . . .

The modern way of looking upon perversion is to extenuate and to condone it on the ground that it is often the result of inborn tendencies, or of specific glandular defects. On this same basis all crime, too, should then be excused and tolerated; for undoubtedly the criminal as well as the pervert in many cases descends from tainted progenitors, or has deficient endocrines. To recognize this may lead to a better understanding of their disordered condition and to the discovery of means by which to help, to correct, to cure them. It should also lead to ways of eugenically preventing

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the birth of ever more congenital criminals and perverts.[26] But it does not mitigate the fact that perversion and crime both are intolerable abnormalities. Counteracting spiritual evolution, they cause mankind's devolution. They must necessarily be eliminated wherever the aim of society is evolutionary progress.

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[1] ELLIS, *Studies in the Psychology of Sex,* VI, vi, 214.
[2] SCOTT, *The Sexual Instinct,* iii, 104.
[3] Same as [2], xii, 419.
[4] FOREL, *The Sexual Question,* vii, 199.
[5] PLATO, *Laws,* I, 636.
[6] ROBINSON, *America's Sex, Marriage and Divorce Problems,* VIII, v, 385.
[7] FREUD, *Modern Sexual Morality and Modern Nervousness,* 41.
[8] Same as [2], xii, 428.
[9] SPERRY, *Confidential Talks,* 54.
[10] MACFADDEN, *Encycl. of Physical Culture,* V, ix, 2777.
[11] WEATHERHEAD, *Mastery of Sex,* viii, 126.
[12] COOPER, *Here's to Crime,* xiv, 298.
[13] HALL, *Adolescence,* I, vi, 444.
[14] LYDSTON, *Addresses and Essays,* 248.
[15] Same as [5], VIII, 836.
[16] KANT, *Lectures on Ethics,* 170.
[17] Same as [5], I, 636.
[18] ECKARTSHAUSEN, *The Cloud upon the Sanctuary,* v, 61.
[19] Same as [13], I, vi, 439, 443, 452, etc.
[20] LYDSTON, *Genito-Urinal, Venereal and Sexual Diseases,* VI, xxii, 527.
[21] EXNER, *Rational Sex Life,* iii, 27.
[22] HALL, *Love and Marriage,* III, iv, 261.
[23] Same as [2], xii, 426.
[24] Same as [21], iii, 30.
[25] Same as [13], I, vi, 452.
[26] See Ch. xxiii, Eugenics.

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XXX
SEXUAL NORMALCY

"Man has deliberately taken the sexual appetite . . . away from its natural, normal manifestation."
— ATKINSON, *Regenerative Power*, ix,145.

As A race we are oversexed. By habitual indulgence, by cumulative heredity, by influence of surroundings, and by seeking or submitting to stimulation, the human sexual impulse has long since been developed to a state far beyond its natural normalcy. "The excessive sex urge in man bears the stamp of . . . a compulsion which is unnatural."[1] Normal sexuality has been replaced by abnormal sensuality.

The sex impulse is natural only as long as "the fundamental design of the sexual act — propagation"[2] is in view. At the evolutionary stage which most of humanity should have reached by now the biological urge is entirely normal only when it drives mate to mate in a longing to call forth another living being out of a union of the highest that each is able to contribute. When the urge appears at other times it is abnormal and ought to be considered pathological. And at such other times "to yield to the biological is to betray the spiritual."[3]

Normal human evolution calls for a steady ascent from the stage of animal instinct to that of spiritual self-consciousness and power. But the blinding glare of oversexedness has drawn humanity to bide and settle down in bypaths of evolution and to ignore the goal of the ascent toward spiritual heights. Oversexedness is an abnormal development which causes a delay, if not a permanent break in evolutionary growth.[4]

Yet so almost general a symptom has oversexedness become that it is erroneously regarded as a normal, natural condition. "Where practice is so general, theory has accommodated itself so far as to assume that sexual intercourse

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. . . is necessary and wholesome."[5] Public opinion on this point is misled by the peculiar quality of the human body that it readily accustoms itself to whatever habit it acquires, soon craves for it, and protests when the demands of the habit are not regularly obeyed. Once accustomed to alcohol or drugs or to sexual excitement a body manifests discomfort when its craving for gratification is not satisfied. This has led to the fallacy that it is necessary and even healthy to supply the gratification in order to remove the discomfort. But the normal, natural way to eliminate the latter is to ignore it, and to prevent its repetition by establishing a purer standard. Not a single habit can constitute a necessity.

Even where the tendency to a habit is inborn it can be overcome, provided the mind begins to see that the habit is undesirable. The first requirement for sexual normalcy is, therefore, a mental recognition that the present sexual habits of the race are abnormal. Then the individual will either avoid to become addicted — or, if already an addict, will gradually break away from those habits.

. . . .

It should be clear to any one that "the existence of a sexual excitation . . . is not sufficient to prove that it is normal."[6] But "in judging of matters relating to sexual morality men have generally made little use of their reason."[7] Abnormal stimulation of the sexual function has biased the discriminative faculty which is needed to distinguish between natural and unnatural, between normal and abnormal. The prejudiced opinion of many who wish to justify their personal tendencies leads them to scoff the purer normal standard and to decry this as though it were abnormal and morbid.

This mistaken attitude is shared by many others who are misguided by the thought that normalcy is measured by the condition of a majority. But absolute normalcy does not consist in what the majority may do or think or be. In the absolute sense our oversexedness — howsoever widespread it may be — is an abnormal symptom; it is as much a deviation from normal sexuality as our general low rate of health is a departure from normal well-being. Humanity has caused its general lack of health as well as most of its

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other misery largely by its digression from nature's normal standards.[8] "Misery is nature's protest against degeneration."[9] Every wilful deviation from nature's normalcy is therefore followed by a severe and often painful reaction, even if that result is not always immediately apparent.[10]

. . . .

In present humanity almost every one seems to prefer to remain complacently in the hedonic state of oversexedness, and to be indifferent to its deleterious results for the individual and for the race. In the general tendency of ready surrender to its dictates "the imperiousness of the sex impulse has been greatly overrated."[11] But "the sexual appetite is not insuperable."[12] With a little strength of character and of will it is not very difficult to overcome the abnormal drive of this urge. Only "weaklings yield to sexual impulses which the normally strong feel but repress."[13]

After recognizing that sexual normalcy consists in purity, people of high principles free themselves from the grip of sex. Rising above all erotic influences and conditions, they take up again the long interrupted ascent toward the highest goal of human evolution: spiritual unfoldment.[14]

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1 BJERRE, *The Remaking of Marriage*, ii, 23.
2 SCOTT, *The Sexual Instinct*, iii, 107.
3 RUDISILL, *Intimate Problems of Youth*, vi, 137.
4 See Ch. v, The Deadlock in Human Evolution.
5 FLEXNER, *Prostitution in Europe*, ii, 43.
6 FOREL, *The Sexual Question*, vii, 202.
7 WESTERMARCK, *Ethical Relativity*, viii, 242.
8 See Ch. xxxiv, Health and Disease.
9 JORDAN, *The Strength of Being Clean*, 8.
10 See Ch. lxxvii, Retribution.
11 GLASGOW; quoted in: ARMITAGE, *Sex Secrets*, xiii, 238.
12 KEYES, "The Sexual Necessity"; in: *Medical News*, LXXXVII, 74.
13 MORROW, *Health and the Hygiene of Sex*, 29.
14 See Ch. xviii, Unfolding of Spirit.

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XXXI
CONTINENCE

"If one is gaited to idealism . . . continence should make powerful appeal to him."
— Collins, *The Doctor Looks at Love and Life*,I,i,18.

Threaded through all the pages of this book, even where but faintly showing between the lines, is the ever recurrent thought that the ideal sexual life is one of strict continence.

Continence: the word is not used here loosely to denote moderation, in which sense it is so often applied to the very flexible moral standard of most people. "By continence is meant the voluntary and entire abstinence from sexual indulgence in any form."[1] Strict continence is meant; absolute abstinence except for purposes of propagation; "abstinence not only from the gratification of the impulse . . . but also from mental and tactile caresses and from all abnormal practices."[2] All such "dalliance is not abstinence."[3] And because "continence is not compatible with sexual excitement"[4] of any kind, "it must involve a permanent abstention from indulgence in erotic imaginations and voluptuous reverie"[5] and "from any of the factors which arouse the sexual passion."[6]

Perfect "sexual continence . . . as an ideal to be striven for . . . cannot be dismissed as a mere monk-made superstition."[7] Even for the most materialistic purposes the value of abstinence has been generally acknowledged. It has always been a rule for athletes while training for contests and prize events. "This fact about athletes has been often positively affirmed by the ancients"[8]; and strict abstinence is still adhered to in our own days in the preparation of participants for prizefights, league ball games and similar sports. During the period of intensive training sexual excitement "is the one thing which is rigidly excluded."[9]

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Clearly it is considered worth while and possible even for the most full-blooded and hard-muscled men to be continent for a certain period for the sake of a chance to win a prize in a competitive contest. It will be found to be much more worth while, and just as possible, in the longer period of training for the acquisition of the inestimable prize of an expanded consciousness. This is the prize which every one can win; for "the feeling of control and power produced by continence plays its part in the production of spiritual insight."[10] For spiritual results, however, it must include an obliteration of all sexual craving.

After an experimental period of an observance of continence the next step will most naturally come in the form of its permanent continuance. For it is only logical that "what is profitable for a time should be always practised, that it may be always profitable."[11]

Or "shall one be willing only to abstain from what is ordinarily deemed a pleasure for the sake of a victory in wrestling and the like and . . . be incapable of a similar abstinence for the sake of a much nobler victory which is the noblest of all?"[12]

. . . .

"There are enough sexual stoics in the world to prove by experience that continence is not only possible but also practical."[13] "As every competent and responsible authority asserts, it does no harm to the individual."[14] "No one was ever yet in the slightest degree the worse for perfect continence."[15] Where other factors do not counteract its salutary influence there is "exuberance of health, life and intelligence to be observed among chaste people."[16]

The more continently one lives the better work one can produce, because in body and in mind "energy is gained by the establishment of continence."[17] "It enlivens perception."[18] "One who consistently lives the continent life . . . wins a power of concentration that is unknown to one who trifles with the sex impulses."[19] Thus, for instance, "the abstinent scientist can devote more of his energy to study"[20], accomplishing greater results. And this applies analogically to any profession, to any accomplishment. "Only those who

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have left the animal-man entirely behind are able to do the best work in many spheres of life."[21]

Hence for the most matter-of-fact reasons one can follow no more excellent rule of life than to "acquire continence as the greatest wealth."[22] And what makes this rule of paramount value is that at the same time "one can save the spiritual store in the body by observing continence."[23]

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1 COWAN, *The Science of a New Life*, x, 83.
2 TALMEY, *Love*, VI, xvi, 177.
3 WARBASSE, "Sex Morality"; in: ROBINSON, *Sex Morality*, 158.
4 Same as [3], 148.
5 ROHLEDER, "Die Abstinentia Sexualis"; in: *Zeitschrift für Sexualwissenschaft*, 1908, 625.
6 HÜHNER, *Disorders of the Sexual Function*, v, 84.
7 BRAGDON, *Eternal Poles*, iv, 37.
8 PLATO, *Laws*, VIII, 840.
9 STURGIS, *Sexual Debility in Man*, x, 292.
10 CRAWLEY, *Studies of Savages and Sex*, i, 59.
11 TERTULLIAN, "On Exhortation to Chastity"; in: *Ante-Nicene Christian Library*, XVIII, 15.
12 Same as [8], VIII, 840.
13 Same as [2], VIII, xxiv, 402.
14 SALEEBY, *Health, Strength and Happiness*, xxiii, 359.
15 GOWERS, "Lectures on Syphilis and the Nervous System"; in: *The British Medical Journal*, 1889, I, 348.
16 LOMBROSO, *Crime, its Causes and Remedies*, II, ii, 257.
17 PATANJALI, *Yoga Sutras*, II, 38.
18 CLARKE; quoted in: BUREAU, *Towards Moral Bancruptcy*, vi, 265.
19 EXNER, *Rational Sex Life*, iv, 55.
20 FREUD, *Modern Sexual Morality and Modern Nervousness*, 34.
21 FOERSTER, *Marriage and the Sex Problem*, I, ix, 143.
22 PYTHAGORAS; quoted in: IAMBLICHUS, *Life of Pythagoras*, 189.
23 VIVEKANANDA, *Complete Works*, VI, 80.

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XXXII
THE NOTION OF NECESSITY

"The idea still prevails . . . because it fits in with inclination."
— WOOLSTON, *Prostitution in the U.S.*,I,iii,80.

FOR HUMANITY as a group "a sexual necessity exists only in so far as the integrity of the race is concerned."[1] But there is no necessity of everybody's sharing in the task of continuing the race.

For the individual "the idea of biological [sexual] necessity is so obviously coupled with selfish interests as to give it the quality of a special bias."[2] It "rose from the excuses made by those whose lust controlled them."[3] It is misleadingly supported by some sexologists who would build a norm for normal people on the basis of their abnormal 'cases'. And it is almost ineradicable because "men . . . will accept any doctrine that flatters their desires."[4]

In reality "so-called physical relief is never necessary."[5] "The tradition of sex necessity is a dangerous lie, particularly as it is founded on the false assumption that cohabitation is essential to health."[6] "This pitiable argument . . . is a pure sophism."[7] "It is a singularly false notion"[8], "that man's vitality is weakened unless he has indulgence. Statements by eminent physicians flatly contradict this assumption."[9]

"The sexual functions may remain unused without any injury to health."[10] And this applies not only, as some might think, to people of low vitality or little virility; also "a strong person can live and live well . . . without any indulgence of the sex tendency."[11] Therefore entirely refuted must be "the lie that continence is dangerous to health, for the opposite is true."[12] "Continence is one of the conditions essential to the attainment and maintenance of the highest degree of physical and mental vigor."[13]

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"There is no physiological basis for . . . the irresponsible assertion that sexual intercourse is essential for the maintenance of the healthy metabolisms of the normal organism."[14] "It is but a pernicious pseudo-physiology which teaches that the exercise of the generative functions is necessary in order to maintain physical and mental vigor."[15] "Science cannot subscribe to this"[16] — the less so when considering that in addition "there is no adequate evidence that there is any intrinsic psychological necessity for sex indulgence either in men or women."[17] "Such necessity is disproven by experience and is condemned by the best medical authorities throughout the world."[18] "Under no circumstances can unchastity be either necessary or justifiable."[19]

. . . .

After all "the question as to the necessity of sexual intercourse . . . has wider bearings than in relation to health."[20] Overlooked and denied as it may be by many, there is in human existence something of far greater value than the physical body, and than desire, and than intellect. The well-being and the growth of the spiritual element is the most important factor. And spiritual well-being depends upon normalization and purification of all the elements of individual existence.

As already brought out in various preceding chapters, every yielding to the sexual impulse other than for propagation, deters from spiritual attainment which is of paramount value for evolutionary progress.

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1 Exner, *Rational Sex Life*, v, 62.
2 Galloway, *The Sex Factor in Human Life*, ii, 23.
3 Howard, *Plain Facts on Sex Hygiene*, viii, 155.
4 Mundy, *Om, the Secret of Ahbor Valley*, xxix, 358.
5 Curtiss, *Letters from the Teacher*, I, ix, 189.
6 Cowan, *The Science of a new Life*, xxiii, 243.
7 Bureau, *Towards Moral Bancruptcy*, vi, 262.
8 Périer; quoted in: [7], vi, 264.
9 Woolston, *Prostitution in the U. S.*, I, iii, 80.
10 Same as [1], v, 62.
11 McDougall, *Character and the Conduct of Life*, xvii, 305.
12 Thomson, *Towards Health*, iv, 170.

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13 KELLOGG, *Plain Facts*, I, 286.
14 *Foundations of Social Hygiene*, 137.
15 SCOTT, *The Sexual Instinct*, iii, 99.
16 GRUBER, "The Hygienic Significance of Marriage"; in: SENATOR-KAMINER, *Health and Disease*, ii, 20.
17 Same as [2], ii, 24.
18 STALL, *What a young Husband ought to Know*, vi, 84.
19 Same as [13], I, 286.
20 NORTHCOTE, *Christianity and Sex Problems*, v, 86.

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XXXIII
VIRILITY

"Sexual intercourse is not essential to the preservation of virility."
— WINSLOW, *The Family Physician*, V,i,257.

"IT HAS been claimed that continence leads to impotence."[1]

But against this biased popular superstition many "distinguished medical writers maintain . . . that abstinence from sexual intercourse cannot be reckoned as a cause of impotence."[2] A large group of the foremost medical authorities has endorsed a declaration that "continence has not been shown to be detrimental to . . . virility."[3] Another medical group has declared that "the sexual power is never lost through abstinence from cohabitation, any more than the ability to weep is lost through abstinence from weeping."[4]

This last statement hits the basic fallacy in the idea that sex organs need exercise. For "the essential organs of generation are not muscles but glands."[5] And, unlike muscles, glands require no exercise — certainly no volitional exercise by their possessor — in order to keep the power to function when nature requires it. Hence "the function of the sexual apparatus may be held in abeyance . . . without producing physical injury."[6] Even after very long periods of abstinence that apparatus can be "sound and capable of being roused into activity."[7]

"If impotence exists after long abstinence it is not to be ascribed to the abstinence but to . . . preoccupation with sexual questions, overstimulation of the sexual disposition and the like"[8], because these irritate and thereby weaken the organs. "A continent life, accompanied by a normal mental outlook, never yet resulted in impotence."[9] Therefore, above all, "normal people . . . . may practise continence for many years or indefinitely without any loss of sexual power."[10] "There is no loss of power . . . provided

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one does not keep the genital organs irritated"[11], be it by sensory or by mental stimuli.

"Atrophy caused by sexual abstinence . . . remains scientifically unproven."[12] In fact, "it may be affirmed that no amount of continence ever caused atrophy."[13] Surely "no continent person need be deterred from leading a chaste life by the apocryphal fear of atrophy."[14]

. . . .

What is likely to become apparent after a period of strict continence is a normalization of what had been an abnormally overstimulated, sensualized virility. In this sense it is true that "the sexual appetite . . . diminishes with abstinence"[15] — but not the latent virile power.

"If abstinence be rigidly adhered to, the desire materially diminishes and a condition of sexual indifference ensues. This is perfectly normal."[16] Its result is that a previously existing unwholesome virility is apt to be reduced to a normal ability to propagate without sensual desire. Far from being detrimental, this normalization of the sexuality can only be beneficial to a wholesome virility and salutary to body and to spirit.

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[1] HÜHNER, *Disorders of the Sexual Function*, xvii, 274.
[2] NORTHCOTE, *Christianity and Sex Problems*, v, 76.
[3] Declaration endorsed by 360 of the foremost medical Authorities; quoted in: EXNER, *Rational Sex Life*, v, 61.
[4] Report of the Chicago Society of Social Hygiene, comprising 2000 Physicians; quoted in: A. G., *The Science of Regeneration*, v, 51.
[5] TALMEY, *Love*, VI, xvi, 176.
[6] LYDSTON, *Genito-Urinary, Venereal and Sexual Diseases*, VI, xxiv, 564.
[7] PAGET, *Selected Essays and Addresses*, v, 50.
[8] POPENOE, *Problems of Human Reproduction*, xiii, 133.
[9] Same as [8], xiii, 133.
[10] ALLEN, "Nervous Impotence"; in: ULTZMANN, *Neuroses of the Genito-Urinary System*, 165.
[11] STURGIS, *Sexual Debility in Man*, x, 292.
[12] NÄCKE, "Zur Frage der sexuellen Abstinenz"; in: *Deutsche Medische Wochenschrift*, XXXVII, xliii, 1986.
[13] KEYES, "The Sexual Necessity"; in: *Medical News*, XXXVII, 74.
[14] ACTON, *Functions and Disorders of the Reproductive Organs*, II, ii, 38.
[15] FOREL, *The Sexual Question*, iv, 87.
[16] Same as [11], x, 292.

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XXXIV
HEALTH AND DISEASE

"What an antiseptic is a pure life!"
—LOWELL, *My Study Windows*, 378.

"DISEASE IS the disharmony which follows disobedience to nature's laws"[1]; it is "a scourge to drive us back into obedience to her laws."[2]

Every indulgence of the senses contrary to nature's purposes produces discord between man and nature. Whether the indulgence consists in eating except for self-preservation, or in sexual expression except for racial preservation — it is bound to result in the disharmony that eventually becomes manifest in the form of disease.[3]

"Each passion in man . . . is capable of producing disease."[4] But especially "the misuse of the reproductive function is the underlying cause of much sickness"[5], because "the lower pelvic region . . . is capable of deranging every bodily organ."[6] "There is no one function which, if disturbed, leads so certainly to general ill-feeling"[7] or to physical disorders, even though these often do not arise until much later. It is almost true that "its misuse . . . is the cause of all misery and disease."[8]

Every use of the sexual function beyond intended race-preservation constitutes a misuse, an excess. And "excess . . . brings on disease, misery, suffering, mental and physical."[9] "Specialists agree . . . that the aggregate evils arising from excesses of this kind are greater than those arising from excesses of all other kinds put together."[10]

It is largely through the abuse of the sex force that "man is more diseased . . . than any animal."[11] Free from man's influence animals do not indulge in sexual congress except in the season of rut.[12] "The sexes become neutralized during the rest of the year."[13] "Thus their natural vitality is greatly conserved and intensified in their seed."[14] But man's abuse of the sex force has gradually affected most of

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the human seed, of the valuable germ-plasm, as a result of which mankind "becomes with every century . . . more dwarfed and weakened."[15] By sexual self-gratification "man has become . . . a helpless, scrofulous being and . . . the wealthiest heir to constitutional and hereditary diseases."[16] Through physical indulgence the human race is afflicted "with puny and precarious healths and early deaths."[17]

"The flesh of man is corrupt because by unwise cohabitation he has corrupted his race."[18] "Illness . . . is his fate while his immortal spirit languishes in the bonds of sense."[19]

. . . .

Continence would be of the greatest help in humanity's struggle against illness, because in the continent person the undiminished internal secretions[20] of the sex glands are better able to fulfill their task of keeping the system immune to infections.[21] Or where infection is already active in the body these secretions can the more effectively combat the disease-producing toxins[22] and prevent a serious outbreak. And should actual disease be insuppressible and take its course as a result from overruling causes, then a continent life shall have enabled the patient to "save up force which . . . greatly assists in the recuperative powers."[23]

Of course, those who abstain from indulgence cannot immediately be vigorous and entirely free from ills. But when there are pathological symptoms in one who abstains from sexual acts there certainly is an "other cause than continence for conditions of ill-health."[24] Entirely unfounded and unfair is the popular tendency to ascribe to continence whatever ails a continent person.

However, sometimes a diseased condition is caused in one who is outwardly continent by what might well be called an unchaste continence. When physical continence is not combined with chastity in thoughts, there can be no harmony, no balance in the body — hence no health. To be thoroughly effective the continence must be positively willed and supported from within, not but negatively and grudgingly accepted from outer compelling circumstances. Supported by inward purity, continence will lead unfailingly to greater strength and better health than would be attainable otherwise.

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Health depends on too many different factors to be permanently secured by continence alone. Heredity sets up its limitations. Unwholesome habits have a lasting influence. Overwork and worry frequently interfere. Often fatal to physical well-being are dietetic errors — and hardly any one knows how to avoid these. And sometimes health is disturbed when a person is developing spiritually while neglecting to give sufficient attention to a proportionate purification and spiritualization of the body; or while failing to consider that the body, as it becomes a more delicate instrument, requires different and greater care than before.

But whatever the momentarily disturbing factors, always "in the direction of purity lie health and vitality."[25]

* * * * *

1 HARTMANN, *Occult Science in Medicine*, 10.
2 BUTLER, *Practical Methods*, 11.
3 See Ch. lxxvii, Retribution.
4 Same as [1], III, ii, 59.
5 COWAN, *The Science of a New Life*, x, 83.
6 BUCHANAN, *Therapeutic Sarcognomy*, xxvi, 649.
7 NAPHEYS, *The Transmission of Life*, I, 60.
8 CURTISS, *Letters from the Teacher*, I, ix, 180.
9 *The Mahatma Letters*, x, 57.
10 SPENCER, *Principles of Ethics*, III, viii, 234.
11 NIETZSCHE, *Genealogy of Morals*, III, 13.
12 See Ch. xii, Instinct.
13 BLAVATSKY, *The Secret Doctrine*, II, 430.
14 A. G., *The Science of Regeneration*, ix, 114.
15 Same as [13], II, 429.
16 Same as [13], II, 429.
17 EMERSON, "Domestic Life"; in his *Complete Writings*, I, 653.
18 NEWBROUGH, *Oahspe*, II, 187.
19 ECKARTSHAUSEN, *The Cloud upon the Sanctuary*, v, 61.
20 See Ch. xxvi, Glands and Secretions.
21 HALL, *Adolescence*, I, vi, 442.
22 SOKOLOFF, *Vitality*, vii, 100.
23 HOWARD, *Plain Facts on Sex Hygiene*, viii, 165.
24 FÜRBRINGER, "Sexual Hygiene in Married Life"; in: SENATOR-KAMINER, *Health and Disease*, vi, 229.
25 EXNER, *Rational Sex Life*, vi, 92.

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XXXV
VENEREAL DISEASES

"Venereal disease . . . in an educated age will be unknown."
— SALEEBY, *Health, Strength and Happiness*, xxv, 394.

ON DEGENERATED humanity venereal disease is a mark of moral deficiency. It is an affliction, self-attracted by recklessly playing with the fire of life. Wherever this game is played it exposes the players to the scourge of sexual disease.

Due to the popularity of the perilous sexual game "diseases of the sexual function are more widespread and cause greater misery and suffering than any other disease of the human body, barring none."[1] Those diseases are so prevalent because "it is practically impossible to avoid venereal infection when having illicit intercourse"[2], especially if this goes together — as it usually does — with promiscuousness. "Wherever promiscuity . . . increases, there venereal disease will certainly increase also."[3]

The incontestable argument against uncontrolled and unrestricted sexual expression remains that "promiscuous indulgence is sure, sooner or later, to bring infection by one or both of the venereal diseases, gonorrhea and syphilis."[4] These two are "the infections which are so commonly associated with the unwise exercise of the racial impulse."[5] "They have been responsible for much of the misery in the world"[6], and "for vast suffering in the innocent as well as in those who incur the direct results of their own conduct."[7] Many "physicians know that the majority of diseases peculiar to women have their origin in a microscopic organism which men harbor . . . and which is the relic of an infection that has perhaps even been forgotten."[8]

. . . .

"There is no warrant for ordinary students wading into the pathology of the subject . . . The less pathology we read the better."[9] All such descriptions, as well as those of

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anatomical and physiological details, may satisfy a prurient curiosity; but they have a tendency to stir up morbidity and eroticism, and can rarely serve any edifying purpose.

Yet every one should know that "venereal diseases are exceedingly grave."[10] Every person should know something about "the terrible consequences of both gonorrhea and syphilis and the relationship of these diseases to incurable conditions of many vital organs."[11] "It is now established . . . that gonorrheal infection results in numberless cases in complications."[12] "The whole organism may be involved."[13] It has also been found that "syphilis . . . predisposes the organism to the attacks of other diseases."[14] "It may become the cause of all maladies with which humanity is afflicted"[15], "and these often become the immediate cause of death"[16], be it years after the venereal infection when there is no thought of connecting the new symptoms with their true origin. Thus, indirectly, "syphilis . . . actually causes more deaths than any other infection."[17]

Moreover, "what makes syphilis so exceedingly serious in its consequences is the fact that it is capable of reacting harmfully on subsequent generations."[18] "It may destroy the health and the very existence of the unborn children."[19] "It is a cause of the degeneration of the race."[20] And gonorrhea, while not directly inheritable as such, "is one of the most formidable and far-reaching infections by which the human race is attacked."[21] Indirectly it is apt to cause serious infantile infections.[22] "Some high medical authorities regard gonorrhea as even more serious in its social consequences than syphilis."[23]

. . . .

"The insidious nature and destructive virulence of venereal diseases"[24] should be more widely known in order to offset the heedless way in which they are generally regarded.

"They are difficult to cure from the first, and almost impossible when thoroughly lodged in the system."[25] When the outer symptoms have been suppressed the disease "often settles down into a latent and dormant condition"[26], and "years afterwards the poison will break out."[27]

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Usually quite "costly are the few fleeting moments of sexual gratification — heavy and enduring the penalty to be paid."[28] "All protective devices, both mechanical and medicinal, have failed to insure safety from the venereal diseases. No method of absolutely insuring against infection has been discovered"[29] — except one: "continence . . . would solve the problem."[30]

. . . .

"Venereal disease is now so widespread that even for prudential reasons purity should be observed by old and young."[31]

Though fear is not a noble reason for abstaining from the yielding to an impulse or a passion, it is better to abstain on account of fear than not to abstain at all. Better let fear of punishment detain from murder and from theft than to yield to an inclination to such actions. Better let continence be motivated by a fear for venereal diseases than to have one yield to sexual passion which is bound to lead to misery for self and for others.

Of course, "one who is only as good as fear will make him is not very good. One must have higher motives to impel to self-control."[32] "Chastity must have a far more solid foundation than fear."[33] Higher than fear for dreadful physical results is prudence. Higher than prudence is the ethical consideration of not wanting to cause hurt to others. Higher than ethics is the spiritual motive of wanting to aid evolution, and not to set up new causes for ever more misery.

Whatever motive may lead up to it, "the only satisfactory method of avoiding venereal disease is to live a clean life."[34] And "that one method is open to all."[35]

* * * * *

1 ROBINSON, *Sexual Problems of Today,* 181.
2 HÜHNER, *Disorders of the Sexual Function,* xvii, 260.
3 CLENDENING, *Care and Feeding of Adults,* II, iii, 288.
4 GALLOWAY, *Biology of Sex,* vi, 58.
5 SALEEBY, *Health, Strength and Happiness,* xxiii, 361.
6 WYNNE, "The Dangerous Age"; in: *America,* XLII, vi, 137.
7 *Foundations of Social Hygiene,* 133.
8 COLLINS, *The Doctor looks at Love and Life,* I, i, 30.

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9 THOMSON, *Towards Health,* iv, 179.
10 SCOTT, *The Sexual Instinct,* iii, 86.
11 Same as [2], xvii, 253.
12 BIGELOW, *Sex Education,* ii, 41.
13 TAYLOR, *Genito-Urinary and Venereal Diseases,* i, 18.
14 METCHNIKOFF, *The Prolongation of Life,* IV, iii, 145.
15 TALMEY, "Sex Morality"; in: ROBINSON, *Sex Morality,* 175.
16 Same as [6], 137.
17 PARRAN, "Why don't we stamp out Syphilis"; in: *The Reader's Digest,* XXIX, clxxi, 68.
18 LORAND, *Life-Shortening Habits and Rejuvenation,* iv, 48.
19 STOPES, *Married Love,* ii, 14.
20 MORROW, *Social Diseases and Marriage,* II, xvi, 182.
21 Same as [13], i, 18.
22 SENATOR-KAMINER, *Health and Disease,* xiv, 182.
23 EXNER, *Rational Sex Life,* iii, 34.
24 A. G., *The Science of Regeneration,* vii, 69.
25 Same as [24], vii, 67.
26 Same as [13], i, 18.
27 Same as [24], vii, 72.
28 Same as [24], vii, 68.
29 Same as [23], iii, 34.
30 VECKI, *The Prevention of Sexual Diseases,* viii, 110.
31 RUDISILL, *Intimate Problems of Youth,* vi, 129.
32 Same as [23], iii, 33.
33 ARMITAGE, *Sex Advice to Women,* xiii, 183.
34 MACFADDEN, *Manhood and Marriage,* xxxiii, 343.
35 GOWERS, "Lectures on Syphilis and the Nervous System"; in: *The British Medical Journal,* 1889, I, 348.

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XXXVI
NEUROSES

"There is no evidence that continence . . . produces any neurotic symptoms."
— *Foundations of Social Hygiene*, 138.

IN MANY and sundry ways "modern civilization . . . increases the irritation of the nervous system."[1] It overstimulates every personal element of human nature. As a result "neurotics represent a very large proportion of humanity."[2] And their number seems to be rapidly increasing.

Considering that above all else the sexual nature is being overstimulated, so that an increasing majority of mankind is oversexed[3] and ever less continent — may not the growing percentage of neurotics have some special connection with the increased neglect of chastity? Under the spreading influence of misleading sophistries there is less and less of what in popular speech is called repression, more and more of expression of sex. Is it then not more likely that the increase of cases of neurosis is caused by undue sex expression, whether in thought or act, rather than by so-called repression?

Yet, "psychoanalysts . . . are inclined to trace to sex repression most of the nervous and mental disorders."[4] However, "what the psychoanalyst means when he says that psycho-neuroses are due to repression is something very different from saying that they are due to sexual restraint."[5] Not understanding the psychoanalytical theory, the lay public has transposed it into the fallacy that restraint or continence tends to produce neurosis; and this has been taken to support the erroneous notion that sex expression is generally advisable and even necessary.[6]

But "the opinion which on pseudo-psychological grounds suggests or permits incontinence is absolutely false . . . It rests on misinterpretations, always biased and often deliberate."[7] "According to this idea the one who allows his

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impulses an unbridled expression should be proof against neurosis. But daily experience shows that he may be as neurotic as others."[8] In fact, "there are more victims of neurasthenia among those who give free rein to their sensuality than among those who . . . know how to escape the yoke of mere animalism."[9] And this is to be expected since "a weakness of will with regard to sexual temptations makes one less capable of resisting . . . nervous disturbances."[10]

Refuting the idea that abstinence has a deleterious effect on the nervous system is the conspicuous fact that "there are men and women whose daily experience proves that it is possible for even highly sexed individuals to remain continent . . . without any abnormal psychological effects."[11]

Some of "the most prominent neurologists . . . do not believe that continence leads to nervous disease."[12]

. . . .

"Physiology and pathology clearly show that the base of the trunk, when it has undue influence on life, works the destruction of the whole nervous system."[13] "An abnormal condition of irritability and disorder of the sex organs causes nervous derangement."[14] But "the strictly continent suffer little or none of that irritability"[15], and such disorder is practically unknown to them.

Where neurotic conditions are observed in continent persons "it is not the continence which is responsible."[16] Usually "the patients . . . have become neurasthenics for entirely different reasons, such as primary disposition, mental over-exertion, etc."[17] However, "neurasthenia can occur when there is antagonism between impurity of the thoughts and purity of the body; but that would not be a case of true chastity."[18] Any one who notwithstanding physical abstinence "persistently indulges his sex fantasies . . . must expect to be the victim of . . . psychological distress"[19]; for "wherever conditions arise which specially stimulate the sexual emotions, neurasthenia may be produced."[20] In such a case "the real harm . . . comes not from the restraint of sex desires but from . . . artificial stimulation beyond the

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means of healthy control."[21] Hence what is to be avoided is mental and other overstimulation of the sex impulse.

Since "continence itself never produces neurosis"[22], there is no foundation for the warnings against continence which are now not only surreptitiously but often brazenly disseminated.

. . . .

"In healthy and not hereditarily neuropathic people complete abstinence is possible without injury to the nervous system."[23]

However, it may be true that "in individuals of neuropathic predisposition enforced abstinence may give rise to danger of nervous and mental diseases"[24], and that "the more one is predisposed to neurosis the harder is sexual abstinence."[25] But since the neurotically predisposed should particularly guard against every avoidable loss of nervous energy, the practice of continence is especially advisable for them. For "the continent person avoids all loss of nervous energy incidental to sexual excitement."[26] "Every waste of sexual power in either sex . . . lowers the nervous tone of the entire system."[27] Considerably so, because "the nervous shock accompanying the exercise of the sexual organs . . . is the most profound of all to which the system is subject."[28] And especially "those who seek variations from the normal method . . . stamp their nervous systems with a malign influence."[29]

Therefore, to save nervous energy one should be strictly continent. For some — especially for those habituated to sexual acts — this may seem difficult. But it is well worth while to make the effort, because "as a result of sexual abstinence one may acquire . . . a firmness of character which will place one beyond the reach of nerve-disturbing influences."[30] The strength of will demonstrated and fortified in the process of mastering the sexual impulse, is in itself a protection against neuroses.

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[1] LOMBROSO, *Crime, its Causes and Remedies,* II, ii, 256.
[2] FREUD, *Three Contributions to the Theory of Sex,* i, 34.
[3] See Ch. xxx, Sexual Normalcy.

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4 BADLEY, *The Will to Live*, xiii, 229.
5 *Foundations of Social Hygiene*, 140.
6 See Ch. xxxii, The Notion of Necessity.
7 GOWERS, "Lectures on Syphilis and the Nervous System"; in: *The British Medical Journal*, 1889, I, 348.
8 JUNG, *Collected Papers on Analytical Psychology*, xiv, 378.
9 DUBOIS, *Les Psychonévroses*, xxv, 390.
10 FOERSTER, *Marriage and the Sex Problem*, II, iv, 180.
11 Same as [5], 138.
12 HÜHNER, *Disorders of the Sexual Function*, xvii, 274.
13 BUCHANAN, *Therapeutic Sarcognomy*, xxvi, 659.
14 NYSTROM, *Natural Laws of Sexual Life*, vii, 173.
15 ACTON, *Functions and Disorders of the Reproductive Organs*, II, i, 18.
16 FÜRBRINGER, "Sexual Hygiene in Married Life"; in: SENATOR-KAMINER, *Health and Disease*, vi, 229.
17 POSNER, "Diseases of the Lower Uro-Genital Organs"; in: SENATOR-KAMINER, *Health and Disease*, xix, 754.
18 ESCANDE, *Problème de la Chasteté*, vii, 129.
19 Same as [17], xix, 719.
20 LOEWENFELD, *Sexualleben und Nervenleiden;* quoted in: ELLIS, *Studies in the Psychology of Sex*, VI, vi, 195.
21 Same as [5], 139.
22 MONAKOW; quoted in: SCHROETELER, *Geschlechtliche Erziehung*, 71.
23 Same as [20], VI, vi, 195.
24 SCHRENCK-NOTZING, *Therapeutic Suggestion in Psychopathia Sexualis*, ii, 37.
25 FREUD, *Modern Sexual Morality and Modern Nervousness*, 27.
26 MACFADDEN, *Encycl. of Physical Culture*, V, ix, 2786.
27 PRATT, *Orificial Surgery*, i, 4.
28 KELLOGG, *The Science of Human Life*, 308.
29 LYDSTON, *Addresses and Essays*, 248.
30 Same as [10], I, viii, 113.

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XXXVII

MEDICAL ADVICE

"The real continent individuals . . . do not require medical help."
— Talmey, *Love*,VI,xvi,178.

Sex in its pathological expressions, in its disturbances and diseases which need to be cured, is intrinsically a matter for expert medical attention. But since "there is no pathology in continence"[1], the subject of continence does not belong specifically to medical science. Therefore medical opinion on this subject need not carry more weight than serious lay opinion.

"The medical profession is made up of just as many kinds of people as any other group."[2] For this reason a unanimous support of the ideal of continence can at no time be expected from their side any more than from other large groups of men. As in other humans, so in physicians exists the danger to let personal inclination bias personal opinion; and this tendency is always particularly strong in regard to sexual behavior, in which almost every person wants to find justification for his own standard. Moreover, the medical practitioner's constant dealing with unreproductive and abnormal sex expression of patients is apt to obscure his vision of its ideal manifestation. And the modern materialistic trend, with its sophistical excuses for unrestrained sexual expression, has affected the ideas on this subject within the ranks of the medical profession as much as amongst laymen. On account of this, definite medical statements in support of sexual purity have become scarcer as the years passed by.

But even if not a single medicus ever had expressed himself in favor of continence, the ideal would not be affected. Too many arguments apart from medical advice support its adequacy and its evolutionary indispensability.

Even if the whole medical faculty had united in attacking the advisability and the feasibility of the ideal from a

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physical standpoint, its absolute value would still remain intact. For "there is something in sexual purity that is supraphysical, something that remains inviolate and unshaken even though its physical defenses should be shattered."[3] The spiritual value of the ideal is impervious to physical attacks.

. . . .

Be it then that medical opinion for or against continence is not necessarily conclusive, it is yet gratifying to find that many medici, including some of the leaders in the sexological field, have published unequivocal statements in support of continence.

As already demonstrated by quotations in preceding chapters, "reputable physicians and physiologists unite in advocating a chaste and continent life, simply for the sake of one's health, independently of all other considerations."[4] Scores of medical writers have already been quoted; and "the science of a thousand others . . . has affirmed that abstinence has never caused any disturbance to health."[5] "The American Medical Association has repeatedly repudiated the false doctrine that sexual continence is incompatible with health."[6] A large English medical group has stated that "there is no definite evidence to prove that continence in either sex results in any harmful effect upon the normal physiological activities of the organism."[7]

Outstanding specialists have declared that with all the opportunity of long experience they "have no knowledge of any harm resulting from a pure and moral life"[8]; "have never found a man suffering from keeping himself pure"[9]; "have never observed a single instance of atrophy of the generative organs from this cause"[10]; "have never seen diseases produced by chastity"[11], and "are without proof of their existence."[12]

Everywhere in the medical profession there always have been strong supporters of the view that "the yielding to desire is no more to be justified upon physiological or physical than upon moral or religious grounds"[13], and that "the control of the sexual desire . . . is necessary from the hygienic standpoint."[14] "The majority of medical authorities maintain that man can always retain control over the

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sex urge."[15] Should the urge become annoying, the best medical advice would still be that "the real remedy for sexual distress is to remain continent."[16] "A pure life is best under all circumstances."[17]

Just as the opposite opinion can not be accepted as final because it has been subscribed to by some physicians, so "the view entertained by the most advanced medical authorities about the benefits of continence does not have to be accepted on the word of any of them . . . It is a matter capable of individual proof."[18] And an individual effort to obtain this proof will readily demonstrate that "the subjugation of the sexual impulse . . . develops all that is best and noblest"[19], and that "the control of this force seems to contribute definitely . . . to intellectual growth and to spiritual development."[20]

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1 FÉRÉ, *L'Instinct Sexuel;* quoted in: STOWELL, *Sex,* 171:
2 CLENDENING, *The Care and Feeding of Adults,* II, iii, 289.
3 NORTHCOTE, *Christianity and Sex Problems,* xxiii, 358.
4 SCOTT, *The Sexual Instinct,* iii, 97.
5 PASTORELLO; quoted in: [3], v, 84.
6 WILE, *Sex Education,* ii, 53.
7 *Foundations of Social Hygiene,* 136.
8 Declaration of the Medical Faculty of Christiana University; quoted in: BUREAU, *Towards Moral Bancruptcy,* vi, 266.
9 HENDERSON; quoted in: ARMITAGE, *Sex Secrets,* xiv, 244.
10 ACTON, *Functions and Disorders of the Reproductive Organs,* II, ii, 37.
11 MANTEGAZZA, *La Physiologie de l'Amour;* quoted in: BUREAU, *Towards Moral Bancruptcy,* vi, 265.
12 FOURNIER, *Pour Nos Fils,* 28.
13 BEALE, *Our Morality and the Moral Question;* quoted in: HÜHNER, *Disorders of the Sexual Function,* xvii, 264.
14 FÜRBRINGER, "Sexual Hygiene in Marriage"; in: SENATOR-KAMINER, *Health and Disease,* vi, 228.
15 KIRSCH, *Sex Education,* viii, 210.
16 Same as [10], II, i, 19.
17 HOWE, *Excessive Venery,* x, 197.
18 ARMITAGE, *Sex Force,* III, vii, 109.
19 Same as [4], iii, 77.
20 MOORE, *Keeping in Condition,* ii, 48.

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XXXVIII
POPULAR OPINION

> "Young people are led astray . . . neither by temperament nor by the senses but by popular opinion."
> — Rousseau, *Emile*, II, iv, 293.

The colorless expression of immature minds which are deluded by warped echos of half-truths — that's popular opinion. It covers the earth as though with a layer of viscid paste which glues most of humanity down to a common, very common level. Devoid of depth, despoiled of elevation, it is in one word shallow.

Whoever pulls himself loose from the confining adherence to popular opinion and rises morally and spiritually above the surrounding group, is scoffed and ridiculed. This has always been the fate of those who aspired to realities within instead of reaching like most of the others for unrealities without. Always "the wisdom lover is rebuked by the many as though he were beside himself."[1] Always "men are attacked for seeking perfection."[2] And if they try to tell the others that greater things can be acquired by a renouncing of the lesser, "they're hated and despised."[3] Always "men seek to vilify . . . whoever teaches them to discipline the senses in order that their higher nature may appear"[4], "and he escapes with rare good fortune if his chastity or his virility is not assailed."[5]

What else can be expected when "the mass of men . . . are so prone to lust that they cannot delight in any pleasure save such as they receive from bodily sensations."[6] In the world in which we live, when one is seen rejecting these physical sensations for the sake of spiritual realization, it is the usual thing that "the rest are of opinion that to him who has no part in bodily pleasure life is not worth living."[7]

However, "in matters where strong desires and lusts are concerned the majority . . . is usually wrong."[8] In their opinion on such matters most people are misled by their own

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sensual attractions. And "turning all their thoughts and desires towards transitory things . . . they know nothing of the inner life"[9], which the one who separates himself from the masses strives to reach.

The majority, limited in vision to material interests, cannot possibly understand spiritual motives. "Neither the spiritual man nor spiritual things can be judged by the carnal mind"[10], which shapes the fallacies of popular opinion. But "as it is not for those to speak of graceful forms of the material world who have never seen them, so those should be silent . . . who have never known the face of Moral Wisdom, beautiful beyond the beauty of evening and of dawn."[11]

. . . .

Those who have had a glimpse of spiritual beauty will agree that "it is the province only of the stupid to pay attention to the opinion of the multitude."[12] For when, either from mental lassitude or in order not to be unpopular, one lets himself be held back by popular opinion from climbing spiritual heights, one never gets above the common plains.

Of course "it is much easier to go with the majority than to climb, painfully and slowly, to the heights of isolation"[13], which have remained free from the profaning influence of the multitudes. Yet it is only on these heights that one can enjoy a wider outlook, breathe purer air, hear whisperings of spirit and conceive its wisdom.

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1 PLATO, *Phoedrus*, 249.
2 MENCIUS, *Lî Lâu*, I, xxi.
3 HERMES, *Corpus Hermeticum*, IX, 4; in: MEAD, *Thrice-Greatest Hermes*, II, 131.
4 MUNDY, *Om, the Secret of Ahbor Valley*, xxix, 359.
5 KELLOGG, *The Science of Human Life*, 502.
6 AUGUSTINE, *The City of God*, xiv, 2.
7 PLATO, *Phaedo*, 65.
8 GALLOWAY, *The Sex Factor in Human Life*, vi, 61.
9 ECKHART, *Sermons*, vi, 47.
10 BLACK, *Culture and Restraint*, v, 140.
11 PLOTINUS, *Enneads*, I, vi, 4.
12 IAMBLICHUS, *Life of Pythagoras*, xxxi, 104.
13 WEININGER, *Sex and Character*, II, xiv, 348.

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XXXIX

ASCETICISM

"My highest respect to the ascetic ideal in so far as it is honest."
—Nietzsche, *Genealogy of Morals*, III,26.

In an unspoiled state, and again in a purified state, man is naturally ascetic in the sense of being abstemious, of leaving off whatever only serves to satisfy unnaturally stimulated, desire-created cravings. In the unspoiled such cravings do not yet exist, in the purified they have been overcome.

Between these two evolutionary conditions lies the intermediate one in which most of humanity now finds itself. By misusing the mind to overstimulate the body-impulses man has abandoned the primitive, more innocent state. By clinging to sense-gratification he hinders his attainment of the higher, spiritualized condition.

In the present deadlock of human evolution[1] mankind chooses ignorantly or stubbornly to follow the dictates of bodily desires. Those however who are anxious to hasten evolution must inevitably free themselves from the domination of such desires; and for this purpose the need of ascetic exercises — more or less drastic and rigid according to one's individual propensities — is undeniable.

In many ways "asceticism and chastity . . . are useful means to desirable ends."[2] "An ascetic element is inseparable from all morality."[3] It "is an absolutely indispensable means for the attainment of moral freedom, especially in the sphere of sex."[4] For "only asceticism can free us from the yoke of our passions, and lead us to the highest goal of morality."[5] But also "those who want to conquer real knowledge have to . . . submit themselves to a kind of asceticism."[6] Through regular exercise the mind must be freed from the influence of the senses in order to be able to function to its fullest capacity.[7] In every way "asceticism . . . leads to a fuller life."[8] And finally "by means of ascetic ob-

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servances man becomes . . . a spiritual being."[9] In no other way can those racial habits which render the body unserviceable as an organ of the spirit be overcome.[10]

The real purpose of asceticism is to remove the noxious weeds of physical indulgence in order to make room for valuable spiritual growth. So considered "the ascetic ideal has an element of eternal truth without which life can have no true culture."[11] For first of all "asceticism is a discipline in self-control . . . It helps to fortify the character and the will."[12] "It is a discipline of mind and body to fit men for the service of an ideal. Its purpose is to harden as well as to purify"[13], "to secure control over the appetites . . . and to bring the body into subjection to the will."[14]

. . . .

It is unfortunate that many a fanatical ascetic has specialized in exaggerated, morbid and repellent austerities, as though one could acquire a spiritual asset by outdoing others in self-torture, or as though preparatory exercises themselves constituted the sought-for end!

Such ascetical extremists may well have succeeded "by inflicting any smart to overthrow the strongest passion by the most violent pain"[15], on the same principle that is applied in the modern medical method of counter-irritation. But by so cruelly crushing the lower side of life they frequently have crippled the physical body which, after all, is the vehicle through which man's higher faculties also must find expression.

Apart from this unwarranted application of ascetic principles "there is a sane and civilized asceticism which presents a quite different face."[16] It holds that "the ascetic is not he who punishes the body but who purifies the soul"[17], at the same time that he disciplines and refines the body to bring it into vibratory harmony with spirit. This moderate and sensible asceticism emphasizes that its self-denying practices are only a contributory factor in inducing a spiritual result, and that they must be combined with the practical exercise of spiritual qualities. "The sane ascetic strives to coordinate his personality, to unify his powers . . . by subordinating the lower to the higher; and where he represses it is with a view to development and enrichment."[18]

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Indeed, "the creed of the ascetic . . . has a real and vital meaning."[19] "His voluntary celibacy and abstinence . . . place at his disposal all that force which would be discharged by a man of the world . . . in domestic affection"[20] and in worldly pleasures and excitements.

If evolution is to proceed without an interrupting retrogression, "asceticism . . . will have to be recognized as a basic thing in human nature"[21] — even though in many it be deeply buried under layers of sense-feeding soil.

. . . .

"In the ascetic movements . . . there was an equally vital and important truth, which will have to be rehabilitated."[22] That truth involves the fact that spiritual power can not manifest where there is moral weakness; and that "whatever is given to the body is taken from the spirit."[23] Hence "the principle of true asceticism is the principle of spiritual self-preservation."[24]

* * * * *

1 See Ch. v, The Deadlock in Human Evolution.
2 Ellis, *Studies in the Psychology of Sex,* VI, v, 177.
3 Eucken, *Present-Day Ethics,* iv, 84.
4 Foerster, *Marriage and the Sex Problem,* II, ii, 174.
5 Kropotkin, *Ethics,* x, 245.
6 Carrel, *Man the Unknown,* iv, 138.
7 See Ch. xvii, Intellect and Intuition.
8 Link, *The Return to Religion,* ii, 33.
9 Bucke, *Cosmic Consciousness,* IV, i, 124.
10 See Ch. xviii, Unfolding of Spirit.
11 Black, *Culture and Restraint,* vi, 174.
12 Same as [2], VI, v, 169.
13 Lippmann, *Preface to Morals,* ix, 161.
14 Raleigh, *Scientifica Hermetica,* vi, 62.
15 Taylor, *Holy Living and Dying,* ii, 69.
16 Same as [13], ix, 159.
17 Radhakrishnan, *Indian Philosophy,* I, vii, 435.
18 Hardman, *Ideals of Asceticism,* v, 159.
19 Carpenter, *Love's Coming of Age,* 165.
20 Baring-Gould, *Origin and Development of Religious Belief,* I, xvii, 352.
21 Same as [19], 164.
22 Same as [19], 146.
23 Kingsford, *The Perfect Way,* viii, 217.
24 Solovyof, *Justification of the Good,* I, ii, 57.

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XL

THE MODERN ASCETIC

> "Our day has created a new ascetic type . . . one finds him almost everywhere."
> — BJERRE, *Remaking of Marriage*, vii,100.

ENTERS: THE modern ascetic.

Not an emaciated sitter-under-a-tree is he, as so many of his Oriental brothers. He is neither dolorously pious like the early Christian or the standardized medieval type, nor long-faced and gloomy like the Puritan blue-lawmaker is commonly represented to be. He is not mirthlessly narrow-minded, not solemnly condemning, not unctuously upbraiding others with a self-satisfied sham of superiority. Nor is he trying to force his ways or his convictions on his fellowmen.

On the contrary, he is a cheerful, radiant person, happy in the spiritual felicity that is his; unostentatiously and unassumingly going his way; strict for himself in trying to apply the spiritual principles in every-day existence, while broadmindedly understanding that others, from different standpoints, will view things differently. Seeing as he does in savage and sage a manifestation of the All, he feels in spirit oneness with all.

People may call him meek because he is not aggressive, nor self-assertive, nor greedy, and because in his recognition of the one life in whatever physical form it may manifest he is no fighter, no killer, and will even "choose rather to be strong in soul than in body."[1] His meekness is not a sign of weakness: it is the expression of positive spiritual strength.

Life might be easier for him if he went into solitude. But permanent solitude befits either the weaklings who seek protection against the hurts and hazards of worldly trials and temptations, or it belongs to those who have grown spiritually so strong as not to need the stimulating whip of worldly dilemmas any more. It is just for developing this

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strength in regular exercise and against unremitting opposition that the modern ascetic is living in the midst of a materialistic world.

Instead of living solitarily he seeks solidarity. He tries in a way "to lead the monastic life while remaining in the world . . . seeking not to detach himself from his fellowmen, but only from earthly gratification."[2] He attempts not to escape but to conquer all those forces which are antithetical to his growing spiritual strength. "He is a man in the world, but he . . . will raise himself entirely above it."[3] "When such a one after many struggles with his own nature has finally conquered . . . he looks on the delusions of the world smiling and at rest."[4]

. . . .

The modern ascetic seeks to approach an ideal. And whatever would deflect him from that ideal, whatever he recognizes as an obstacle between himself and the ideal, he unhesitatingly discards. Training his body as an instrument for spirit he is truly an ascetic, realizing that "asceticism is the necessary ante-chamber to spiritual perfection."[5] While in that ante-chamber, he has to drop the non-essentials before he can be admitted into the sanctum.

He knows that the senses, more than aught else, try to delude and draw him into potentially obstructive interests and actions[6]; therefore he sedulously refrains from active part in all that would tend to reinforce the possible remnant of a sensual element in his nature. He is one "in whom the better consciousness is so continuously active that it . . . never allows his passions to get a hold of him."[7] In most cases "he does not beget children of his own flesh, but brings to birth the children of his spirit"[8] — be it sometimes in no more visible form than that of elevating thoughts.

The more clearly the outline of the ideal rises before him, the more readily does all sense and specially sex-allurement lose its attraction for him. Many people, "failing to recognize the joy of ascendancy"[9] of the ascetic, think that he is painfully sacrificing what they hold to be life's pleasures. But they do not know "that clean strong feeling of freedom which surges over him when he has resisted the lure of some bodily appetite."[10] He does not really have to sacrifice any-

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thing, for "true asceticism consists in giving up that which one does not want"[11] — and this certainly excludes any idea of sacrifice. Eventually, when nothing remains in him that can respond to lower vibrations, all temptation naturally falls away from him.

No, not a suffering martyr is the modern ascetic! He has discovered "the possibility of attainment of some superior felicity . . . unattainable except through sexual continence."[12] And that felicity, unknown to any seeker after sensual pleasure, is partly his already.

* * * * *

1 PYTHAGORAS; quoted in: IAMBLICHUS, *Life of Pythagoras*, 186.
2 FOGAZZARO, *"Private Journal"*; quoted in: GALLARATI-SCOTTI, *Life of Fogazzaro*, xi, 144.
3 MEAD, *Pistis Sophia*, II, 230.
4 SCHOPENHAUER, *The World as Will and Idea*, IV, lxviii, 504.
5 ELLIS, *Studies in the Psychology of Sex*, VI, v, 146.
6 See Ch. xv, The Senses.
7 SCHOPENHAUER, *Neue Paralipomena*, vii, 217.
8 PAPINI, *Life of Christ*, 212.
9 CARPENTER, *Love's Coming of Age*, 164.
10 SOCKMAN, *Morals of Tomorrow*, II, viii, 169.
11 HARTMANN, *In the Pranoas of the Temple*, 130.
12 BRAGDON, *The Eternal Poles*, iv, 37.

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XLI
PERFECT CELIBACY

"The world over, celibacy is the key . . . to the higher spheres of life."
—DAHLKE, *Marriage as a Fetter*, 407.

HIGHER THAN the most continent life, which perchance still shares in the propagation of the race, is perfect celibacy. It lies above the realm of sex, and beyond the reach of all sensual influences. "The attainment of the loftiest condition of existence has at all times and by all races been sought through celibacy."[1]

The nominal celibacy of those who just happen to remain unmarried or of others who are celibates under compulsion without inner conviction — that of course is not sufficient for high spiritual results. True and perfect celibacy is required, such as those who for selfish reasons or entirely against their wishes remain single hardly ever practise, even if they do abstain from intercourse and other sexual acts. Perfect celibacy is also far from those who abstain on account of fear, or because of impotence or other pathological conditions. In these cases abstinence "is no better than that of eunuchs . . . a mere privation, without excellency."[2]

Mere abstinence from physical sexual acts does not establish perfect celibacy. Not until the mind itself is freed from sexual disturbances and longings — not until "celibacy is the expression of the striving after an ideal state"[3], or is self-willed and freely chosen for the sake of a lofty purpose — can there be a question of perfect celibacy.

"The real test of the efficacy of celibacy must be whether or not the celibate actually overcomes not merely physical impulse but all consciousness of sex differences."[4] No one considers it unnatural to rise above these differences in intellectual contacts. In spiritual companionship — and generally at an advanced evolutionary stage — it is even more essential to have risen entirely above every attraction of sex.

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In a few cases the soul does not consciously have to choose or will to free itself, but seems to be born free from sex attraction, free from sensual tendencies, with a natural inclination towards the perfect celibate life. This stage of spiritual-evolutionary growth has not only been demonstrated in the prominent but exceptional examples of saint and saviorship; it is also frequently found in inconspicuous persons who, in whatever circumstances they are placed, are radiating centers of purity.

The hypothesis that the incarnating soul has pre-existed, and has evolved by its own efforts in other lives[5], is probably the only one that can explain how in every instance, even when inborn, "perfect celibacy . . . is a result of the victory of the spirit over the body."[6]

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[1] DAHLKE, "Marriage as a Fetter"; in: KEYSERLING, *The Book of Marriage*, III, 407.
[2] TAYLOR, *Holy Living and Dying*, ii, 64.
[3] Same as [1], III, 411.
[4] TANNER, *The Intelligent Man's Guide*, lix, 201.
[5] See Ch. lxxvi, Rebirth.
[6] PAPINI, *Life of Christ*, 211.

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XLII

RACE SUICIDE?

> **"The idea that the teaching of sexual abstinence . . . may prematurely stop the propagation of the human race is absurd."**
> **— SOLOVYOF, *Justification of the* Good,I,ii,54**

"LET SOME one hint at the necessity of our curbing our passions, and immediately the cry is raised that the human race is in danger."[1] "As if any one, in surrendering to the desire of the flesh, had ever thought of safeguarding thereby the future of humanity!"[2] And as though those who indulge in sex do not intentionally prevent issue most of the time!

But there need be no fear. "Nature takes pretty good care . . . of her racial purposes."[3] "So long as the succession of generations is necessary for the development of the human species the taste for bringing that succession about will certainly not disappear in man"[4] — that is, not in all men.

The ideal of purification of the sexual life holds not the slightest danger for the continuation of the race. For this ideal, as applicable to the majority of mankind, is not that reproduction should be stopped, but that sex should be used for reproduction only. This certainly does not entail race suicide! It does not threaten the existence of the race, but only that of animal-man; and in the course of evolution he will have to disappear, just as the prehistoric animals have been extinguished. In the records of the future spiritual human race the present animal-man will only vaguely be remembered as a kind of semi-human animal which long before that time shall have passed out of existence.

No danger is entailed by the fact that always there are a few who, in dedication to spiritual ends, wish to and can entirely rise above animality and above sex. For these the ideal transcends the boundaries of sex and excludes their sharing in the propagation of the race. But as long as they

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are few they do not in the least endanger the existence of humanity; for it is never requisite that every one shall breed, as little as that all need till the soil in order to feed the race.

. . . .

A danger might be seen in the far-off possibility that those who entirely abstain from sex become so numerous as to form the great majority. But even then . . . . .

If perfect celibacy were chosen by the many for the sake of spiritual evolution, this would indicate that the larger portion of the race had reached a stage above that of animal-man. Should nature find that it was then becoming unpractical to continue the human species by the sexual method, she can be trusted to institute a new reproductive system in which sex plays no part.[5] Thus "the moment when all men will finally overcome the fleshly lust and become entirely chaste . . . will be the end of the historical process"[6] — not necessarily the end of the human race.

It may well be, however, that attainment of the fully spiritualized stage will bring mankind to the point where it can step out of the human into a higher evolutionary kingdom. That would bring about the end of humanity as such. Not by suicide, but by what may be called its natural death — death in the same sense as graduation from school may be called the death of the 'pupil' who thereafter, in a higher institution of learning, becomes a 'student'.

Suicidal to the race is the customary abuse of sex, because it threatens humanity with an untimely death from self-inflicted diseases.[7] If mankind adheres to its present sexual behavior "it is likely . . . to perish by the various vicious abuses and excesses which it has used the powers of its superior reason to devise and indulge."[8] It threatens to degenerate and to destroy itself by an abuse of the very element by which it was intended to maintain and, by transmutation, to regenerate itself.

There can be no question of racial suicide when humanity rises spiritually, and thereby rises above sex — and when, after attaining every purpose of human existence, it leaves the human for the supermannic life.[9]

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[1] TOLSTOI, "On Marriage and Morality"; in: *Lucifer*, VI, 510.
[2] SOLOVYOF, *Justification of the Good*, I, ii, 54.
[3] CARPENTER, *Love's Coming of Age*, 9.
[4] Same as [2], I, ii, 54.
[5] See Ch. xi, Purpose of Sex.
[6] Same as [2], I, ii, 54.
[7] See Ch. xxxiv, Health and Disease, and Ch. xxxv, Venereal Diseases.
[8] MAUDSLEY, *Pathology of Mind*, I, iii, 69.
[9] See Ch. lxxxvii, Supermen.

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XLIII

WOMAN TOO!

"The demand for sexual abstinence on the part of both sexes is put forward with good reason."
— WEININGER, *Sex and Character*, II,xiv,345.

MAN AND woman are basically alike.

Although differing anatomically and physiologically, their bodies are but incidental variations of one fundamental form, as is indicated by the presence of vestigial organs in each. "Even the primary reproductive organs of each are in all their parts represented in the opposite sex."[1] And "the secondary characteristics of each lie dormant in the opposite sex."[2]

Apart from the body, and especially in latent spiritual possibilities, "man and woman are . . . perfectly equal one with the other."[3] "From the spiritual point of view there is no difference between woman and man."[4] "The psychological trends that appear in men and in women . . . are not specifically masculine or feminine."[5] "There is no pure masculinity or femininity . . . in the psychological sense."[6] "Every individual contains both in many aspects."[7] "Both sexes are represented in every individual."[8] And "in the perfect man . . . eternal femininity and eternal masculinity come into contact with one another"[9] in perfect balance.

Apparent dissimilarities in traits of character and of mind have been caused by the differing influences to which men and women have been exposed through countless ages. In personal ways of expression men acquired all that manliness implies, and women became what is now considered to be womanly, on account of the specific social rules under which each of the sexes evolved. "Men were standardized in accordance with the accepted masculine model, and women were moulded to conform with the prevailing canons of femininity."[10]

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Sexually man and woman both are essentially and naturally pure. In this respect "it may be held that there is no difference at all."[11] But due to the fact that woman has been more shielded from sexually stimulating factors, she has generally manifested less sensuality — and, as a result, more spirituality — than man. In women "sexual feeling is in the majority of cases in abeyance and requires considerable excitement to be roused at all."[12] "In . . . not artificially stimulated women the libido is considerably weaker than it is in men."[13]

Although there are exceptions, there can be no doubt that "the normal sexual sentiment of woman is developed in the direction of . . . a longing for children."[14] For this, when not for love's sake or for gain, she has endured man's passion, almost invariably in dispassionate surrender.

Originally for the sake of maternity woman has focussed her attention on attracting and pleasing the male. So intense has been this effort to attract him that from a means it has become an end in itself, while the racial purpose behind it has been neglected and has become nearly obsolete. And while concentrating on man's physical demands woman has retarded her further spiritual unfoldment.

. . . .

Still, woman is generally in spirituality superior to man. And "morally the general superiority of woman over man . . . is unquestionable."[15] She can retain this twofold superiority as long as she does not begin to yearn for and to indulge in sense-gratification.

But in recent times many women have been led to regard sexual expression as a symbol of new freedom and to desire it as a supposed mode of self-expression. They might change their modern viewpoint if they but knew that they have been led to their new attitude by a treacherous ruse of man! "Modern woman's magna charta was written by . . . man."[16] "Under male debauched inspiration modern emancipated woman has extended the bounds of feminism."[17]

When woman began to assert her right to physical and social independence and to break the thraldom of her sex, man saw the imminent danger of his loss of power over her. He came "to a conscious or subconscious realization that the

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increasing intelligence of woman was removing from his grasp those superficial, shallower female ministrations which he desires."[18] Having to reckon with her growing mental faculties he had to find new means of inveigling her into a continued compliance to his desires.

And so, through screen and stage and print he has assailed "the more dignified attitude of woman towards sex."[19] He has made morality seem ridiculous, faithfulness foolish, chastity a superstition, sex a compelling power. And by encouraging in her the use of the same stimulating factors that have overexcited him — including nicotine and alcoholic drinks — he has made her more receptive to the suggestion that his grosser desires are also hers.

"In his own interests man has invented various doctrines which he has persuaded many women to believe."[20] One of these man-made doctrines is a new system of psychology which inculcates the idea that health and happiness can only be attained by giving free rein to supposedly natural impulses. Through this ultra-modern psycho-sophistry he has threatened her with imaginary dangers of neuroses[21], of sickliness and wretchedness, if she does not yield to his amorous entreaties.

And, too, he has pretended to encourage her in her demand for equal rights with him. He has suggested that she as well as he shall have the right to live and love. And what is meant by this suggestion is, plainly, that she too seek sexual experiences — probatively, promiscuously, and prophylactically, but above all not propagatively!

So specious and confusing have been man's methods of persuasion that woman has often been convinced. Undoubtedly, in the end she "will discover, through the painful method of trial and error, that the fewer her sex experiments the greater her ultimate well-being"[22], spiritually as well as physically. Meantime, instead of lifting man to her own purer, higher level, she is descending toward his.

Therefore an exhortation to sexual purity is now not being written for men only, but for women too — for those at least who value health and happiness, if not for themselves then for the sake of the children which may be theirs; and especially for those who value spiritual growth.

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The process of spiritualization is the same for woman as it is for man. For both one of the first requirements for spiritual unfoldment is to rise above all sensual, and above all unproductive sexual expression. Thus only can one elude the cause of pain and sorrow, and reach spiritual power.

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1 BRIFFAULT, *The Mothers*, I, iv, 134.
2 DARWIN, *The Variation of Animals and Plants*, II, xiii, 26.
3 MATHERS, *The Qaballah Unveiled*, 335.
4 *Bahai Scriptures*, viii, 903.
5 VAERTING, *The Dominant Sex*, xvi, 220.
6 FREUD, *Three Contributions to the Theory of Sex*, iii, 79.
7 KEYSERLING, *The Travel Diary of a Philosopher*, I, xix, 172.
8 HEAPE, *Preparation for Marriage*, v, 101.
9 MEREJKOWSKI, *The Secret of the West*, II, viii, 321.
10 Same as [5], xvi, 221.
11 ELLIS, *Studies in the Psychology of Sex*, III, 202.
12 ACTON, *Functions and Disorders of the Reproductive Organs*, III, iii, 212.
13 ROBINSON, *Sexual Problems of Today*, 68.
14 FOREL, *The Sexual Question*, viii, 223.
15 LECKY, *History of European Morals*, II, v, 359.
16 SCHMALHAUSEN, "The Sexual Revolution"; in: CALVERTON, *Sex in Civilization*, III, 399.
17 Same as [16], III, 399.
18 INGRAM, *The Modern Attitude*, viii, 140.
19 CARPENTER, *Love's Coming of Age*, 71.
20 SALEEBY, *Health, Strength and Happiness*, xxiii, 351.
21 See Ch. xxxvi, Neuroses.
22 HALE, "Women in Transition"; in: CALVERTON, *Sex in Civilization*, I, 80.

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XLIV

A SINGLE STANDARD

> "The double standard of morals . . . is wholly indefensible from the biological as from every other point of view."
>
> —POPENOE, *Problems of Reproduction*, i, 15.

PATRIARCHY AND matriarchy each has occasionally prevailed in the course of evolution. Now the males, then the females have been dominant. Whenever either of the two sexes has wielded dictatorial authority, it has established a double standard of morals: one of license for itself, and one of inhibition for the subordinate sex.[1]

Because for many ages male rule has been supreme "much of our feeling on this subject is due to laws and moral systems which were formed by men, and were in the first place intended to shield them"[2] and their libertinism. Under the moral code that was contrived by men "women have been regarded as inferior creatures. And they have contentedly accepted the status assigned to them. They have . . . failed to resent masculine immorality."[3] But in the ascendancy of their emancipation women begin to realize that "duplex sexual morality is an ethic of injustice, of mendacity and . . . of hypocrisy"[4], and that "it is . . . the acme of immorality."[5]

By the disenthralment of womanhood from sexual bondage "the double standard of sex ethics is . . . doomed."[6] "One standard of morality must be established for men and women."[7] The question is which standard is to be adopted. "Women may be granted like sexual freedoms to those which men possess, or the rigid canons of sexual behavior which are already imposed upon women may be imposed upon men also. Both these trends are conspicuously in evidence today."[8]

If woman insists on stepping into the ways of man, complete racial degeneration will undoubtedly follow. For she

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supplies almost entirely the elements out of which the succeeding generation is formed. The chastity of the mothers of the race in the past has helped to at least partly offset the damaging results of male unchastity, and has so far prevented the complete breakdown of the race.

Only if man adopts the chastity which used to be so highly praised in woman, regeneration of the race will become possible.

. . . .

In the period of transition from the double standard to a single, symptoms of lack of balance and of flagrant extremes are bound to manifest. Every revolutionary movement drives a large contingent of the emotional and of the ignorant to indiscriminate, impassioned, ruinous acts.

The successful revolt of woman for emancipation has been helpful in the approach to a single standard. But in many cases "women's new freedom is a rather smudgy carbon copy of man's petty vices."[9] Too often the demanded "equality . . . has become equality in lust and passion. Emancipation has grown into licentiousness."[10]

If women want to perfect their emancipation they will have to "impose their higher standards on men, rather than accept the lower standards . . . which they rightly used to deprecate in men."[11] For the sake of woman's cause there is a need of "a woman-made code of sex morality on which the women of the future will act for their own protection and for the protection of children — and on which they will therefore require men to act."[12] "The task will assuredly not be accomplished by women copying men's sexual soullessness"[13], but by "the rule of chastity . . . becoming generally enforced in practice through the refusal of women to be parties to its violation."[14]

In the end "the double standard of sex morality . . . can be removed not by the revolt of woman but by the restraint of man."[15] When a lasting and uplifting single standard is established "the morality of men will be judged by the same standard as the morality of women."[16] "Men will be forced to place a curb upon their passions and learn to exercise control."[17] "Ultimately chastity will be the ideal for men as well as for women."[18]

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Man must be made to see that "the woman's cause is man's; they rise or sink together, dwarfed or godlike, bond or free."[19] He should understand that "in delivering her he also delivers himself."[20] And in order to deliver her "he must free himself of sex, for in that way only can he free woman. In his purity . . . lies her salvation."[21]

The most valid reason why man should not be inferior to woman in sexual purity is that "the racial interest requires from him the same strict chastity as from the woman."[22] "Strict female chastity was originally demanded in the interest of posterity . . . The interest of posterity requires the same strict chastity in the man"[23]; in him it exacts "the great chastity of paternity, to match the great chastity of maternity."[24]

A logical, ethical, noble single standard must necessarily be one of strict chastity for all.

. . . .

The single standard can never be one of equal rights. Rights are too often conflicting. Rights can only be upheld at the cost of inequality. The ideal single standard will have to be one of equal duties, of equally shared racial responsibility, rather than of equal rights.

As long as physiological differences between the sexes exist there can be no perfect sexual equality. But there can be and there must be for male and female equally a perfect liberty not *of* but *from* sexual expression, except in dedicated loving service to the race. By accepting this standard of liberty for herself, and by enjoining it upon man, woman can finally and gloriously win her real emancipation.

Adoption of the single standard of equal purity will automatically bring about not only woman's social and mental, and man's moral emancipation, but also the spiritual emancipation of both.

* * * * *

1 VAERTING, *The Dominant Sex,* i-iii.
2 LECKY, *History of European Morals,* II, v, 346.
3 FLEXNER, *Prostitution in Europe,* ii, 44.
4 Same as [1], xvi, 227.
5 Same as [1], xvi, 229.
6 MORTON, "Sex Morality"; in: ROBINSON, *Sex Morality,* 108.

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7 TALMEY, *Love*, VIII, xxiv, 405.
8 Same as [1], iv, 64.
9 SCHMALHAUSEN, "The Sexual Revolution"; in: CALVERTON, *Sex in Civilization*, III, 399.
10 BJERRE, *The Remaking of Marriage*, iii, 37.
11 RADHAKRISHNAN, "Philosophy in the History of Civilization"; in: *Proceedings of the Sixth International Congress of Philosophy*, 549.
12 LINDSEY, *The Revolt of Modern Youth*, x, 120.
13 Same as [10], xii, 184.
14 GREEN, *Prolegomena to Ethics*, III, v, 317.
15 SOCKMAN, *Morals of Tomorrow*, I, vii, 150.
16 Same as [1], xvi, 229.
17 A. G., *The Science of Regeneration*, vi, 60.
18 TALMEY, *Woman*, VIII, xcvii, 243.
19 TENNYSON, *The Princess*, vii, 243-267.
20 MICHELET, *Love*, 34.
21 WEININGER, *Sex and Character*, II, xiv, 345.
22 TALMEY, "Sex Morality"; in: ROBINSON, *Sex Morality*, 173.
23 Same as [22], 177.
24 WHITMAN, "Spontaneous Me"; in his *Leaves of Grass*.

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XLV

FREEDOM

"We are not free agents so long as we are on the rack of sex."
—COMFORT, *Public Square*, xxviii, 176.

THE MEMBERS of the younger generation are in open moral revolt — not quite without some justifiable reasons. They have discovered the undeniable fact that their predecessors and preceptors have run the business of life unto the brink of ruin; that bombastic and dogmatic sham and bigotry have begun to characterize the rules by which that business is conducted; and that under the polished surface of the structure in which life's business is carried on, dry-rot from pretense, prudery, cant and hypocrisy has developed. "The elders who for so long have been the sacred guardians of civilization have bungled their task abominably."[1] As a result the young people have an inkling that once precious assets have been squandered or neglected, so that little of value seems to be left over for the succeeding generation.

The pity however is that they are trying to take charge before having acquired the necessary preparatory knowledge and the ability to do better than their elders. What they desire is freedom in their own ways of running life — although their own ways, proper, are decidedly improper. Blind are they to the fact that "life is more than a childish having our own way, than an indulgence of our whims and passions."[2] "It is not merely a list of opportunities for self-satisfaction but a set of obligations for realizing spiritual good."[3] "Life is not made happy . . . by getting what we happen to want"[4], neither by wantonness, but by seeking what can make us lastingly happy.

Young people overlook the fact that liberty does not consist in taking liberties, nor in libertinism. They seem quite unaware that "freedom must be won . . . by an incalculable discipline of the intellectual and moral powers"[5]; that only "he is free . . . who has controlled his passion"[6]; and

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that we can know no freedom so long as we are slaves of the senses. We only reach "absolute liberty . . . when we have the greatest authority over ourselves."[7]

Freedom from all restraint is what modern youth is fighting for — forgetting that "it is restraint which characterizes the higher creature and betters the lower."[8] Any "constraint put upon impulse, desire, passion, and any limitation of caprice and self-will is regarded as a fettering of freedom."[9] But "we should look upon such limitation as the indispensable proviso of emancipation"[10], instead of adhering to "that false and misleading doctrine of freedom which encourages our lower inclinations to run riot while allowing our higher nature to pass into decay."[11]

"The desire for freedom . . . may become a source of antagonism to culture"[12]; and such so-called "freedom . . . is liable to become the occasion for all imaginable excesses."[13] It is under the influence of false teachings about freedom that in impassioned frenzy the rampageous revolters tear down whatever they consider an obstruction: barriers of decency, pillars of man-made laws, and warning signposts of the wisdom of the ages. Finally they crash into, and meet disaster for themselves in venturing to break up, the adamantine monuments of nature's own great laws.

As in all previous premature revolts of untrained rebels the feasting and ravaging will go on until all are exhausted, their vital energies spent. Either they will wake up and realize their errors, or the task of clearing up the ruins will fall upon another generation.

Intact under the ruins will then be found the long discarded treasure that has been known and remembered always by just a very few: the treasure metaphorically consisting of the indestructible tablets on which are inscribed the manifestos of eternal spiritual laws.

Only by studying those laws and by living in accordance, by becoming all at-one with them can freedom be attained. By "asserting once more the dominion of spirit over matter and of spiritual freedom over animal slavery"[15], "the soul . . . learns that in the life of the spirit only is true liberty."[16]

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[1] SCHMALHAUSEN, "The Sexual Revolution"; in: CALVERTON, *Sex in Civilization*, III, 417.
[2] BRIGHTMAN, *A Philosophy of Ideals*, iv, 107.
[3] RADHAKRISHNAN, "Philosophy in the History of Civilization"; in: *Proceedings of the Sixth International Congress of Philosophy*, 548.
[4] Same as [2], iv, 106.
[5] HEGEL, *Philosophy of History*, 89.
[6] VIVEKANANDA, *Complete Works*, VI, 124.
[7] SENECA, *Epistles*, LXV.
[8] RUSKIN, *The Two Paths*, v, 132.
[9] Same as [5], 90.
[10] Same as [5], 90.
[11] FOERSTER, *Marriage and the Sex Problem*, I, ix, 162.
[12] FREUD, *Civilization and its Discontents*, iii, 60.
[13] Same as [5], 64.
[14] See Ch. xlix, Laws.
[15] BUREAU, *Towards Moral Bancruptcy*, vi, 285.
[16] JOHN OF THE CROSS, *The Dark Night of the Soul*, II, xiv, 3.

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XLVI
CRIME

"The greatest cause of crimes is lust."
— PLATO, *Laws*, IX, 870.

"CRIME AS determined by passion is forced upon the attention of moralist and magistrate by the large number of active and passive victims for which it is responsible."[1]

"Sexual immorality . . . is a most prolific source of crimes."[2] Definitely "sexual crimes are amongst the saddest phenomena of modern criminality"[3]; everywhere "court dockets bear out the tale with murders for lust . . . and other crimes of jealousy and perversion."[4] And indirectly, too, in a more general sense "the viciousness and crime so prevalent in this day are the logical harvest springing out of the unnatural sex relations of our artificial civilization."[5] Considering that by far most of humanity's sexual acts are inherently unnatural and perverse[6], it is no wonder that the harvest in the form of crime is steadily increasing.

"With both men and women sex as an immediate excitant to crime is acknowledged to serve in much the same way as alcohol serves as an excitant to sex interest."[7] Stirred beyond control, "the fire of sexual lust . . . kindles every species of wantonness."[8] "There is no criminal purpose and no evil deed which the lust for carnal pleasure will not drive a person to undertake."[9]

Already in adolescent delinquency a strong connection between sensuality and crime is evident. "The criminal habit commences in most young people . . . with illicit sexual indulgence."[10] And experts have found "sexual precocity characteristic of young criminals."[11]

All this adds force to the conclusion to which philosophers have come, namely that "the lust for sexual excitement is the greatest ill of all"[12], and that "concupiscence is the root of all evil."[13] What humanity has made of the sexual urge by abuse and overstimulation undoubtedly consti-

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tutes the basic origin of most of the misery that oppresses mankind.[14] Were concupiscence brought back within the limits of its natural purpose of racial preservation, there would be far less crime, because the greatest incentive would be lacking.

Certainly, "it is time that law enforcement gave more attention to the close correlation of sex and crime."[15]

. . . .

Most people, of course, feel themselves far beyond the possibility of committing or of being accessories to the commitment of any crime. Yet, few are entirely free from sharing in the guilt of those who perpetrate sexual crimes. Part of the guilt falls on all who foster erotic thoughts and cherish passional emotions.

It has become a platitude to say that thoughts are things; and hardly any one seems to take it very seriously that also "passional emotions create . . . a variety of thought-forms."[16] Yet it seems only logical that every little thought or emotion sends out a vibratory wave which links up with others of its own nature. They reinforce each other until "very powerful blocks of emotion-forms are floating about . . . and a person may readily be influenced by them."[17]

Thus it appears to be literally true that "sensuality . . . hangs over humanity like a heavy funereal pall"[18], which is "ready at any moment to pounce on the unwary and inject its poison into their emotional organism."[19] All who are receptive — the young, the weak of character, the sensually sensitive, the criminally inclined — they all are dangerously exposed to the influence of the accumulated terrible thought-forms to which many a self-righteous person has contributed a far from negligible share.

In essence the merest erotic thinking is apt to contribute to somebody's criminal delinquency — which makes the thinker of sensual thoughts an instigator of crime. Considering this, one may well come to the conclusion that, in so far as moral responsibility is concerned, "it is one of the greatest crimes to indulge in sexual sensuality."[20]

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[1] PRAOL, *Passion and Criminality*, Preface, v.
[2] SCOTT, *The Sexual Instinct*, vii, 206.
[3] LOMBROSO, *Crime, its Causes and Remedies*, II, ii, 255.
[4] TANNER, *The Intelligent Man's Guide*, lxxix, 269.
[5] A. G., *The Science of Regeneration*, i, 8.
[6] See Ch. xxix, Perversion.
[7] Same as [4], lxxix, 269.
[8] PLATO, *Laws*, VI, 783.
[9] CICERO, *De Senectute*, XII, 40.
[10] WINES; quoted in: HALL, *Adolescence*, I, v, 339.
[11] BAER, "Ueber jugendliche Mörder"; in: *Archiv für Kriminal-Anthropologie*, XI, 103.
[12] RALEIGH, *Philosophia Hermetica*, viii, 103.
[13] CHARRON, *Of Wisdom*, I, xxiii, 80.
[14] See Ch. lxxvii, Retribution.
[15] COOPER, *Here's to Crime*, xiv, 292.
[16] SCOTT, *Music*, III, xxii, 144.
[17] LEADBEATER, *The Chakras*, ii, 22.
[18] BLAVATSKY, *The Secret Doctrine*, II, 430.
[19] Same as [16], III, xxii, 144.
[20] LUTOSLAWSKI, *The World of Souls*, vi, 182.

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XLVII
THE ALTRUISM OF ETHICS

"As an ethical being man is naturally superior to passion."
—KEYSERLING, *Book of Marriage*, III,303.

THE FOUNDATION of ethics is others-mindedness.

Though often considered to be the equivalent of morality, ethics is strictly only that part of applied morality which in every act shows due consideration of others. It is the result of a recognition that each is but an integral part of the whole, and that therefore the true interests of others are identical with one's own. It is an expression, though as a rule an unconscious one, of the inner spiritual knowledge of the oneness of all life.[1]

If humanity is to build a better world out of the present conditions, "the ideal that regulates the new world must be an ethical one."[2] And in order to be truly ethical it must be altruistic, it must in every action give foremost consideration to the well-being of others; "its final test must be the total welfare and progress of society."[3]

Along with the application of ethical principles in other fields "a new and better sexual ethic is indispensable."[4] It, too, must be based on the interests of others, and this can be attained in one way only: "the sexual impulse must be subordinated to the welfare of society . . . through the cultivation of inhibition."[5] Therefore "increasing inhibition of the lower centers by the higher and diminishing sexual passion must play a strong part in determining conduct in the future."[6] Thus alone can ethics become manifest in the sexual life of mankind. "Any so-called ethics which does not recognize the necessity of putting restraint upon naive desire is inherently absurd."[7]

After all, in the sexual domain as in every other field the true interests of the individual and of the race are identical. For "if man controls his desires for the sake of

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higher social motives, he himself rises in the scale of being."[8] A consistent practice of inhibition of the sex impulse for ethical reasons leads toward individual and social evolutionary perfection at the same time. "If we all so ordered our conduct that it should be in harmony with the destiny of mankind, the highest perfection would be attained."[9] To approach this ideal state "each must make such a contribution of his own that if all contributed similarly the result would be perfection."[10]

But whenever a sensual impulse is permitted to influence thoughts and acts ethics is forgotten. Then "the singular violence of amorous passion . . . can lead to forgetfulness of the most sacred duties."[11] "All the indecencies of life have arisen as a result of this."[12] At such times even the idealistically inclined often "do not find it necessary to introduce higher ideals into their lives."[13]

To be effective under all circumstances ethics must be based on "a view of life which emphasizes the spiritual power of man over mere impulse . . . a view in which the spiritual element is cultivated and practised."[14]

. . . .

The popular idea that sexual behavior is exclusively one's private affair is antagonistic to the very principle of ethics.

Every sexual act touches the interests of society and of the race. Even whether or not directly harming another person, even whether or not fomenting and spreading disease, sexual activity is always intrinsically not just one's own but a racial affair. When the act is purely propagative the interests of the individual to be born — and thereby of coming generations — are evidently involved. In every other case sexual activity, in whatever form it may manifest, is an expression of sensual self-gratification and as such is detrimental to the race. "Every individual . . . who claims the liberty to use the reproductive energy merely for his own pleasure spreads in society the germs of disorder."[15] For "a terrible interrelation joins that supposed private action to the most distant events in the social life."[16]

To divert the generative power into channels for personal gratification is detrimental to the race for this reason

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also that it interferes with the spiritual development of the acting individual.[17] Humanity can advance in its evolution only if the separate units progress. Hence to impede individual evolution in effect hampers the evolution of humanity. On this basis, too, sexual behavior proves to be by no means only one's private affair, but a matter of racial importance.

For all these reasons every sexual act that is devoid of propagative intention, being inconsiderate of the best interests of humanity, is preeminently lacking in altruism and is unethical. If we want to be ethical "our duty towards ourselves and the interest of humanity demand that we should have no passion."[18] Many may consider this an extremist's view. But "ethics insists on the extreme."[19]

"It is a hard ethic, you say . . . But only so can we cease to be beasts and begin to be gods."[20]

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1 See Ch. lxxxix, Oneness.
2 SILBERER, *Problems of Mysticism,* III, 350.
3 GALLOWAY, *The Sex Factor in Human Life,* ii, 24.
4 RUSSELL, *Marriage and Morals,* xviii, 211.
5 JOHANSSON; quoted in: FLEXNER, *Prostitution in Europe,* ii, 51.
6 JACOBI, "Sex Morality"; in: ROBINSON, *Sex Morality,* 95.
7 LIPPMANN, *Preface to Morals,* ix, 165.
8 GALLOWAY, *Biology of Sex,* vii, 69.
9 KANT, *Lectures on Ethics,* 252.
10 Same as [9], 252.
11 BUREAU, *Towards Moral Bancruptcy,* vi, 277.
12 OUSPENSKY, *Tertium Organum,* xviii, 227.
13 Same as [12], xviii, 227.
14 FOERSTER, *Marriage and the Sex Problem,* I, ix, 149.
15 Same as [11], vi, 276.
16 Same as [11], vi, 275.
17 See Ch. xviii, Unfolding of Spirit.
18 Same as [9], 146.
19 SPENCER, *Principles of Ethics,* III, x, 242.
20 DURANT, *The Story of Philosophy,* vi, 302.

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XLVIII
SUPREME MORALITY

"The moral law . . . must be the expression of supreme purity."
— KANT, *Lectures on Ethics*, 66.

CHANGING WITH times and climes moral codes have fluctuated like fashions, customs and conventions. But all these varying, arbitrary and relatively moral codes have made allowances for human shortcomings and limitations. They are merely distant semblances of an absolute, unvarying standard.

There is a universal moral law, as universal and immutable as that of gravitation. "It contains the standard of moral perfection."[1] Only "if the foundation of our actions is that they shall be consistent with the universal rule, which is valid at all times and for every one, then our conduct has its source in the principle of true morality."[2]

The absolute moral law is for eternity engraved in the scrolls of spirit — not as an imposed command, but as a statement of facts in nature. To have access to these scrolls one must needs be spiritually evolved. Those who had reached that stage have always demonstrated the absolute moral law in their own lives; and many of them have tried to render the canons of this law in as simple, lucid terms as human language permits, in order that others might know the way to spiritual attainment.

Based on nature's immutable laws "the principles of morality are axioms like those of geometry."[3] These moral axioms can be condensed into one phrase: the need of purification, leading to faultless purity.

In order to advance in harmony with evolution, and to grow spiritually, it is necessary to follow the principles of supreme morality in every respect. But in the realm of sex particularly great stress must be laid on the necessity of purification "because the spiritual in us is so overborne, so overweighted by the animal."[4]

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"The human constitution as it exists today . . . containing a large animal element, cannot furnish the basis of rational morality."[5] Therefore, in practice "morality should be based not on human nature in its existing vitiated condition, but on human nature, ideal, as it may be in the future."[6]

Essentially "the moral task of man is spiritualization."[7] To be effective, "morality must work so . . . that in everything the realm of the spirit may be increased"[8], because in that direction lies the evolutionary perfectability of human nature. "While striving after morality we are at the same time battling for our own spiritual self"[9], for "a complete self-consciousness of the spiritual life is attained first in morality"[10], in a morality far above the common standard. No dabbling in half-way measures, which cater to personal deficiencies, can bring results.

Unavoidably, in order to become spiritual, man must unfailingly apply the absolute moral law, for the truly "spiritual man cannot be . . . an immoral man; if he were he would kill his spiritual life."[11]

. . . .

Until spirituality has been gained, "life is a never ceasing duel between the animal impulse and morality."[12] A heavy struggle sometimes. But "any system of morality which accommodates itself to what is easy for man to do corrupts the perfection of humanity."[13]

Even for every-day existence "the moral law must be . . . the law in obedience to which perfection consists."[14] "If there is to be any moral progress the lower must be forced to give way to the higher."[15] "The moral principle . . . contradicts the passions and serves to check them."[16] "With regard to the corporeal life our moral task consists in not being passively determined by fleshly desires."[17] "Morality . . . demands actual struggle with the flesh."[18]

All such statements as just quoted are not arbitrarily conceived. They are only the practical expression of absolute moral law. Every breaking of that law — in other words: every act that is not perfectly pure — is spiritual suicide.

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1 KANT, *Lectures on Ethics,* 74.
2 Same as [1], 42.
3 PIKE, *Morals and Dogma,* xxvi, 534.
4 BLACK, *Culture and Restraint,* v, 140.
5 METCHNIKOFF, *The Prolongation of Life,* IX, iv, 325.
6 METCHNIKOFF, *The Nature of Man,* xii, 289.
7 ECKHART, *Sermons,* vii, 58.
8 EUCKEN, *Life's Basis and Life's Ideal,* III, 340.
9 EUCKEN, *Present-Day Ethics,* iv, 91.
10 Same as [8], III, 339.
11 Same as [4], v, 137.
12 KRAFFT-EBING, *Psychopathia Sexualis,* i, 5.
13 Same as [1], 74.
14 SPENCER, *Social Statics,* I, i, 2.
15 Same as [4], vi, 165.
16 KROPOTKIN, *Ethics,* iv, 82.
17 SOLOVYOF, *Justification of the Good,* I, ii, 49.
18 Same as [17], 472.

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XLIX

LAWS

"The supreme Law can be known only . . . when the ego has disentangled itself from the enticements of sex."
— Minole, *Science of Love*, xiii, 325.

"We are all held fast and guided, not only in our physical but also our moral lives, by immutable Laws."[1] Law rules the universe. Macrocosm and microcosm, the invisible and the visible, the spiritual and the material worlds are definitely bound by nature's all-embracing Laws.

In the lower kingdoms natural Law rules unprotested. The minerals, as all matter, are subject to physical Laws, most of which science has discovered and analyzed. In the vegetable kingdom the Laws of life work automatically. In the animal kingdom nature's moral Law finds unopposed expression through instinct.[2]

It is only in the human kingdom that the Laws of nature are militated against by man's self-sufficiency and by the predominance of his desires over the mind. The primitive races have kept at least a few remnants of nature's higher Laws as an instinctive basis for their distorted rules of taboo.[3] But with an increasingly selfish use of the developing mind, mind itself has been subjugated and chained to matter — and this has caused the civilized races to become more and more blinded to the moral Law of nature.

Particularly blinding in this way is the enslavement of mind and body to the allurement of sex. Man seems to think that he is free to use the sexual function in any way he wants. He reasons like an outlaw who imagines that no law applies to him and that he is free to take whatever he may want, so long as he is not caught. But results will somehow ultimately show that one cannot with impunity evade or break the laws — least of all nature's Laws, because their application is automatic and inexorable.

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All of nature's moral and spiritual Laws have been pushed into the background of human consciousness, and have been replaced by man-made legislation which expresses only the temporary moral standard of not yet highly evolved majorities. However, "the eternal moral order . . . cannot be canceled by civil laws."[4]

Civil laws have their useful place in the scheme of evolution. With humanity as it is, social life would be impossible without civil codes and laws. And where "the many are more amenable to compulsion . . . than to moral ideals"[5], the rules laid down by legislation serve as a preparation for a higher morality. Where the conscious touch with nature's Laws is lacking the man-made "lenient laws which are framed to meet the weakness of human character"[6] can serve temporarily as substitute moral guides. But since these substitutes are naught but changeable makeshifts, and are of unreliable strength, they cannot be accepted as dependable permanent guides.

The best that can be expected as an immediate effect of civil laws is to keep within the bounds of decency those who are still sub-moral. But as a standard of true morality such laws are quite inadequate. Anyhow, true morality cannot be legislated into a person; it cannot be enforced by civil law. By means of laws and regulations "ye cannot make them chaste that are not thither so."[7] Man-made "laws have never yet supplanted animality."[8]

"Morality is a function of the human soul . . . It is not inculcated from without. Man has it primarily within himself."[9] True morality must grow from within, concurrent with spiritual unfoldment. "The moral Law that lies at the center of nature"[10] can be understood only from within. By seeking to understand that Law and by living up to its high standard one can outgrow the outer civil laws. But one will never violate them then. All who evade and violate civil laws prove by this very act that they are still sub-moral.

Real morality consists in strict obedience to nature's highest spiritual Laws. Obedience to nature's Laws includes the practice of obedience to man-made laws, because it is impossible to violate a civil law without also violating some universal ethical or moral principle. And though one may

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succeed in escaping legal punishment, it is not possible to evade nature's retribution.[11]

Those who have really outgrown the need of civil laws have also outgrown every inclination to violate human laws as much as nature's Laws.

. . . .

"Nature will permit no violations of her Laws, even though nations must perish in order to uphold them."[12] Therefore "we must all strenuously seek to live in accordance with nature . . . or else inevitably suffer disaster."[13] In regard to the sexual life we must remember that "chastity . . . is the Law of nature."[14] "In order to rise out of degradation, misery, poverty and ruin . . . the individual must come to a clear understanding of this Law."[15] "Instead of wasting the life force in sex sensations . . . this energy should be used in idealistic, constructive ability."[16]

In order to progress on the path of evolution man must reestablish the link with spirit by consciously bringing his physical as well as his mental life into harmony with nature's fundamental Laws; for "that which links spirit to matter . . . is the Laws of nature."[17]

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1 CORELLI, *Free Opinions,* 81.
2 See Ch. xii, Instinct.
3 See Ch. l, Taboos.
4 SOLOVYOF, *Justification of the Good,* III, i, 215.
5 ARISTOTLE, *Nicomachean Ethics,* X, ix, 9.
6 KANT, *Lectures on Ethics,* 73.
7 MILTON, *Areopagitica,* 18.
8 PAPINI, *Life of Christ,* 122.
9 JUNG, *Collected Papers on Analytical Psychology,* xiv, 379.
10 EMERSON, "Nature"; in his *Complete Writings,* I, 13.
11 See Ch. lxxvii, Retribution.
12 A. G., *The Science of Regeneration,* vi, 64.
13 GORE, *Philosophy of the Good Life,* x, 264.
14 KELLOGG, *Plain Facts,* I, 286.
15 KING, *The Magic Presence,* iv, 103.
16 Same as [15], iv, 99.
17 BLAVATSKY, *The Secret Doctrine,* I, 44.

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L

TABOOS

" Chastity forms part of the rules . . . known as taboo."
— CRAWLEY, *Studies of Savages and Sex*, i, 47.

IN STRONG contrast to the spreading lack of chastity among the more or less civilized portion of humanity "the savage may be said to possess a natural chastity."[1] Where he has lost this, "the sexual depravity of savage races most often arises from the influences of civilized people."[2]

In territories inhabited by natives who were not yet "contaminated by association with civilization and . . . degraded by contact with white peoples"[3], explorers have found that "some tribes who are in other respects among the lowest are in this respect among the highest."[4] They discovered that "primitive man . . . on the whole . . . is more moral than civilized man."[5]

Outstanding is the fact that "the majority of barbarous peoples emphasize prenuptial chastity as an ideal."[6] For instance, in Borneo "prenuptial intercourse was forbidden by the Hill-Dayaks"[7]; "in Nias both seducer and seduced were put to death."[8] In some of the independent tribes in the interior of the Philippine Islands "chastity is held in great honor . . . and is protected by very severe laws."[9] In Australia "promiscuous intercourse between the sexes is not practised by the aborigines, and their laws on the subject . . . are very strict"[10]; "before the advent of the whites . . . it was almost death to a young man to have intercourse before being married."[11] "The Sulka in New-Britain believe that sexual intercourse pollutes both men and women, married as well as unmarried."[12] "They who have lived among the Tasmanians . . . speak with respect of their purity."[13] "Chastity was highly regarded by the Basutos and the Bakwains"[14] in Africa, where "the Nandi . . . say that people are dirty when they have had sexual

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intercourse."[15] In Ceylon "among the Veddas . . . girls are protected with the keenest sense of honor."[16] By the Bodos and Dhimals of India chastity is prized in man and woman, married and unmarried."[17] "Among the Cambodians strict chastity seems to prevail; and if we cross the Himalayas to the North we find ourselves among wild people to whom sexual license is unknown."[18]

It cannot be denied that conditions of sexual depravity have been found in places where it could not possibly have been introduced by the white man. It would be strange if this were not the case. For even low tribes possess enough mind to be able to overstimulate and misdirect their sexual impulse. All in all, however, there is plenty of evidence to show that "the importance, even sacredness of procreation is much more generally recognized by savage than by civilized peoples"[19], and that "primitive customs are generally chaste."[20]

. . . .

In the case of the lowest savages, who seem still very close to the state of the animal kingdom, "we may speak of an instinct for chastity."[21] Their mind hardly awakened, they remain unconsciously dependent on the directions of nature's intelligence. Undoubtedly their chastity is a survival of an inborn and still instinctive obedience to the laws of nature. They are yet not spoiled by a wrong use of the mind.

With those at a slightly more advanced stage instinct has been replaced by the unwritten law of taboo. And by taboo "the sexuality of primitive man . . . seems to be more strictly circumscribed than it is in higher levels of civilization."[22]

Not only does one meet with taboos against fornication and adultery, but "in certain physiological crises . . . a woman must not be approached by a man."[23] And "the extremely widespread habit of avoiding intercourse during pregnancy and suckling . . . is an admirable precaution in sexual hygiene."[24]

Also, "many savages have made it a rule to refrain from sexual intercourse in time of war"[25]; and even "before a fighting, harpooning or hunting expedition."[26] In several

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tribes, during such expeditions, also "the people who remain at home must observe strict chastity."[27] Then, again, "a practice of abstinence from fleshly lusts has been observed by various peoples as a sympathetic charm to foster the growth of the crops."[28]

"The facility with which the savage places these checks on sexual intercourse bears witness to the weakness of the sexual impulse."[29] That impulse is inherently weak in the natural state; in civilization it is strong only because it has been unnaturally and unduly overstimulated.

. . . .

In many rules of taboo it is evident that "savages . . . esteem chastity for its value as a method of self-control which contributes towards the attainment of important ends."[30] This is an attitude which civilization has lost, but necessarily must regain.

The latest, most extensive ethnological investigations show conclusively that always "there is a close relation between sexual opportunity and cultural condition."[31] "The societies where prenuptial continence is not imposed and where the opportunities for sexual indulgence after marriage are greatest, exhibit the least amount of energy."[32] In other words: the more restraint, the greater the energy available for the attainment of higher cultural conditions.

This applies not only to savages, but to civilized man as well. "The energy created by sexual restraint is the motive power which makes it possible for us to conceive desirable ends, and to think out the means for realizing them."[33] Whether, according to the individual's evolutionary progression, the sought-for ends be of a physical, of a mental, or of a spiritual nature: increased restraint increases the obtainable results.

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1 CRAWLEY, *Studies of Savages and Sex*, i, 5.
2 FOREL, *The Sexual Question*, vi, 149.
3 ELLIS, *Studies in the Psychology of Sex*, III, 260.
4 SPENCER, *Principles of Ethics*, II, xiii, 183.
5 CRAWLEY, *The Mystic Rose*, I, vi, 176.
6 Same as [1], i, 26.
7 LOW, *Sarawak*, 247; quoted in [1], i, 22.

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[8] HASTINGS, *Encycl. of Religion and Ethics*, III, 478.
[9] KOTZEBUE, *A Voyage of Discovery*, III, 66.
[10] SMYTH, *The Aborigines of Victoria*, II, 318.
[11] HOLDEN, *Folklore of the South-Australian Aborigines;* quoted in: [4], II, xiii, 183.
[12] PARKINSON, *Dreissig Jahre in der Südsee*, 179; quoted in: WESTERMARCK. *History of Human Marriage*, I, xi, 406.
[13] BONWICK, *Daily Life and Origin of the Tasmanians*, ii, 11.
[14] Same as [8], III, 478.
[15] HOLLIS, *The Nandi, their Language and Folklore*, 92.
[16] Same as [8], III, 479.
[17] HODGSON, *Miscellaneous Essays on Indian Subjects*, I, 123.
[18] Same as [8], III, 273.
[19] Same as [8], III, 261.
[20] Same as [2], vi, 150.
[21] Same as [1], i, 46.
[22] FREUD, *Collected Papers*, IV, xiii, 223.
[23] MALINOWSKI, *The Sexual Life of Savages*, II, xiii, 455.
[24] Same as [8], VI, v, 145.
[25] FRAZER, *The Golden Bough*, III, iv, 164.
[26] LANDTMAN, *The Kiwai Papuans*, xvii, 250.
[27] Same as [25], I, iii, 125.
[28] Same as [25], IX, viii, 347.
[29] Same as [8], III, 263.
[30] Same as [8], VI, v, 145.
[31] UNWIN, *Sex and Culture*, i, 35.
[32] HUXLEY, *Ends and Means*, xv, 361.
[33] Same as [32], xv, 369.

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LI
ABORIGINAL RELIGION

> "Among many peoples persons whose function it is to perform religious rites must be celibates."
> — WESTERMARCK, *Ethical Relativity*, viii,253.

"FROM THE primitive savage, kneeling before some supposedly sacred tree or holy stone, thrilled with the thought that somewhere at the back of created matter vibrates a Force beyond his knowing . . . down to the great faiths of today, men have understood a reality behind the shifting panorama of nature."[1] And they have ever tried to discover means of contacting that reality beyond material forms, beyond matter — the reality that can only be found in the formless realm of spirit.

Religion is the attempt to approach spirit; but spirit can only be reached when religion is freed from routine form. Of essential interest therefore are not the differences in rituals and dogmas of the different religions, but the points of agreement of their underlying principles. And of these one of the most striking in the teachings of practically all religions is the recognition of sexual purity as a prerequisite for conscious contact with the unknown force, with spirit.

Even "in primitive society chastity . . . is enjoined on solemn occasions."[2] "It is a common rule that he who performs a sacred act . . . must be ceremonially clean; and no kind of uncleanness is more carefully to be avoided than sexual pollutions."[3] It is almost generally believed that "an act regarded as sacred would, if performed by an unclean individual, lack that efficacy which would otherwise be ascribed to it."[4]

. . . .

Abundant evidence to support these last remarks has been found in numberless tribes, in many parts of the world.

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In Southern India the priests of the Todas "must be celibate while in office."[5] On the South Sea islands "the skaga of the Haidas . . . refrains from sexual intercourse"[6]; "the Marquesan candidate for the priesthood had to be chaste for some years beforehand"[7]; "in Efate sexual uncleanness was especially avoided by sacred men, as it destroyed their sacredness"[8]; and the Tahitians seemed so convinced of the spiritualizing power of continence that they had a doctrine to the effect that "if a man refrain from all connection with women some months before death, he passes immediately into his eternal mansion . . . as if already, by his abstinence, he were pure enough to be exempted from the general lot."[9]

In Africa "among the Tshi-peoples candidates for religious offices are trained for two or three years; during this period the novices . . . must refrain from all commerce with the other sex."[10] "In Lower Guinea we are told of a priest-king who was not allowed to so much as touch a woman"[11]; while even "the cook of the priest-king of Angoy was expected to keep himself pure."[12] But the strongest and strangest instance of belief in the influence of continence was met with in the Congo, where "when the supreme pontiff left his residence to visit other places within his jurisdiction, all the people had to observe strict continence the whole time he was out; for it was supposed that any act of incontinence on their part would prove fatal to him"[13]

In North America "the Shawnee Indian had a great respect for certain persons who observed celibacy"[14]; and "the Thlinkets believe that if a shaman does not observe continuous chastity, his own guardian spirit will kill him."[15] In Mexico "any incontinence amongst the priests was severely punished; the priest who was convicted of having violated his chastity was delivered up to the people, who killed him; in Ichcatlan the high-priest was obliged . . . to abstain from commerce with any woman whatsoever, and if he unluckily failed . . . he was certain of being torn in pieces."[16]

Especially among the Maya nations of Central America celibacy was held in high esteem. "The natives of the

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Isthmus had a priesthood sworn to perpetual celibacy."[17] In Guatamala "the Tohil priests were vowed to perpetual continence"[18]; and "among the Chibchas of Bogota the priests were not allowed to marry."[19]

Sometimes strict continence was required of others, outside the priesthood. For instance "the manufacturers of the new Yucatan idols had to . . . preserve their continence during the process"[20]; also "in Yucatan they had two war-captains, one of whom was chosen for a term of three years; during these years he could know no woman"[21]; and "the Chichen Itza kings lived in strict celibacy."[22]

Again, in Zapotecapan "it was incumbent upon the pontiff of Yopaa . . . to be a shining light of chastity for the guidance of those who looked up to him"[23]; while "priests of a lower order . . . added also to the credit of their profession by the excessive rigor with which they guarded their chastity . . . A glance or a sign which might be construed into a carnal desire was punished as criminal, and those who showed by their actions a strong disposition to violate their vow were relentlessly castrated."[24]

. . . .

Some of these instances may be exaggerated and fanatical expressions of the conviction that continence is indispensable to the development of spiritual power. In our materialistic age nearly everybody is inclined to apply to all that has been said the banal epithet of superstition, which is so commonly used to decry anything that one does not and does not want to understand.

But does not this recurrence of a high regard and a religious demand for chastity by so many different peoples in the most diverse parts of the world suggest that something more than superstition must be its fundamental cause?

Even "if . . . the institutions in question have been based partly on superstition, it by no means follows that they have never been based on anything else. On the contrary . . . there is a strong presumption that they rest mainly on something much more solid than superstition."[25] The only logical basis for the universal religious valuation of chastity lies in nature's law that yielding to the senses prevents all contact with spirit.

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Apparently those who originally laid down the rules for even the most primitive aboriginal religious usages were acquainted with the fact that sensuality so coarsens the vibrations of the body as to exclude the finer vibrations of spirit. Therefore they already taught what humanity still seems loathe to learn — namely: that "the animal life in man must be subordinated to the spiritual."[26]

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1 RADHAKRISHNAN, "Philosophy in the History of Civilization"; in: *Proceedings of the Sixth International Congress of Philosophy*, 546.
2 CRAWLEY, *Studies of Savages and Sex*, i, 47.
3 WESTERMARCK, *Ethical Relativity*, viii, 255.
4 WESTERMARCK, *Origin and Development of the Moral Ideas*, II, xli, 418.
5 RIVERS, *The Todas*, iv, 80.
6 HASTINGS, *Encycl. of Religion and Ethics*, III, 484.
7 Same as [6], III, 484.
8 MACDONALD, *Oceania*, xvii, 181.
9 COOK, *A Voyage to the Pacific Ocean*, III, ix, 164.
10 Same as [6], III, 484.
11 BASTIAN, *Die deutsche Expedition an der Loango Küste*, I, 287.
12 Same as [11], I, 216.
13 FRAZER, *The Golden Bough*, III, i, 5.
14 ASHE, *Travels in America*, 250; quoted in: WESTERMARCK, *History of Human Marriage*, I, xi, 395.
15 LANDTMAN, *Origin of Priesthood*, 156; quoted in: [4], II, xli, 406.
16 CLAVIGERO, *History of Mexico*, II, vi, 46.
17 DORMAN, *Origin of Primitive Superstitions*, xi, 384.
18 BANCROFT, *Native Races of the Pacific States*, III, xi, 489.
19 Same as [17], xi, 384.
20 Same as [6], III, 482.
21 Same as [18], II, xxiii, 741.
22 Same as [18], II, xxi, 672.
23 Same as [18], II, v, 143.
24 Same as [18], II, v, 212.
25 FRAZER, *The Devil's Advocate*, i, 5.
26 SOLOVYOF, *Justification of the Good*, I, ii, 45.

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LII
SACERDOTAL CELIBACY

> "The lusts of the flesh . . . are particularly weakening to him who would give all his attention to the things of spirit."
> — PAPINI, *Life of Christ*, 212.

RELIGION IN any form, even when disguised almost beyond recognition, is essentially a means of spiritualizing man, of bringing him closer to spirit.

Where the individual is not capable of establishing a direct connection with spirit, some other person — from a medicine-man to an ecclesiastic — is depended on to aid and to act as mediator. It is presupposed, of course, that such an intermediary himself is already closely linked to spirit. Therefore he should be expected to show in his daily life that he has freed himself from the domination of matter and from sensuous appetites.

Recognizing that "perfect mortification of passions makes a true religious man"[1], there has usually been a demand for sexual purity in those who minister to the people's religious wants. This demand has been met even among native tribes[2], quite independent of the great world-religions. Indeed, it seems to be but the expression of a universal principle that also in "the leading religions of cultured humanity of the more recent epoch, Buddhism and Christianity"[3], "religious celibacy is enjoined . . . with a view to raising the spiritual nature by suppressing one of the strongest sensual appetites."[4]

In Buddhism this rule of celibacy has been successfully maintained, except in later sects on foreign soil. It is asserted of the Buddhist priest that "having put aside the habit and thought of sexual intercourse, his life is pure."[5] In such old Buddhistic countries as Burma "popular opinion is inflexible and inexorable on the point of celibacy . . . The people can never be brought to look upon any person

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as a priest or minister of religion unless he live in that state. The law of celibacy is observed with a great scrupulosity, and a breach of it is a rare occasion."[6]

In Christianity sacerdotal celibacy has been one of the most disputed problems.[7] It had already been a subject of stirring controversy long before Protestants so drastically turned against it in protest against abuses. Unfortunately, instead of attacking and correcting the abuses, they have repudiated the meritoriousness of celibacy itself. But abuses are no proof that the principle which is being abused is wrong. "Abuses and exaggerations . . . naturally accompany such a great and difficult attempt to elevate man above himself."[8] "The more sublime a doctrine is, the more it is exposed to abuse at the hands of human nature."[9]

. . . .

Every part of this book tends to confirm that by sexual gratification one "renders himself unfit for spiritual things"[10] — unfit therefore to be another's spiritual guide. Only perfect celibates can truly and effectively aid others in reaching up to spirit; and even then only if their celibacy is freely chosen, an outcome of their own inner conviction. Then, "strengthening their own spiritual element . . . their purity is the elevation on which human nature culminates."[11]

To become ever more spiritual by outgrowing all carnal desires — that is the purpose of religious attainment, not only for ecclesiastics but for every single individual.

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1 THOMAS À KEMPIS, *Imitation of Christ*, I, xvii, 2.
2 See Ch. li, Aboriginal Religion.
3 OUSPENSKY, *A New Model of the Universe*, xii, 531.
4 WESTERMARCK, *Ethical Relativity*, viii, 255.
5 BECK, *The Splendor of Asia*, xvii, 210.
6 BIGANDET, *Life or Legend of Gaudama*, II, 291.
7 LEA, *Historical Sketch of Sacerdotal Celibacy.*
8 FOERSTER, *Marriage and the Sex Problem*, I, ix, 155.
9 SCHOPENHAUER, *The World as Will and Idea*, IV, xlviii, 448.
10 AQUINAS, *Summa Theologica*, XIX, 158.
11 FOGAZZARO, *The Saint*, ii, 46.

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LIII
VESTAL VIRGINS

"Fire being incorrupt . . . the chastest of all mortal things . . . must look after the fire."
—Dionysius Halicarnassus, *Roman Antiquities*, II, lxvi.

"Fire stands in every philosophical and religious system . . . as a representation of the spirit."[1] Therefore fire has been worshipped, flames have been kept on altars (if only by burning candles), and perpetual fires have been tended in temples as a symbol of keeping alive the power of spirit.

In most places the care of such sacred fires was entrusted to consecrated virgins, symbolizing the fact that sexual purity is essential in keeping the spiritual fire within man burning. "The ancients universally held virginity as a transcendental, mysterious something, which exercised power supernaturally."[2] Wherever virgin-priestesses lived they "were distinguished by extraordinary influence and personal dignity."[3] "They were treated with marks of respect usually accorded to royalty."[4]

In Rome "Numa built a temple to Vesta and appointed virgins to be her priestesses . . . under a necessity of continuing unmarried. If they suffered themselves to be debauched they were delivered up to the most shameful and the most miserable death."[5] Even before Numa's time "at Alba there was an ancient temple of the goddess Vesta"[6]; and besides her virgins there were "Juno's at the town of Achaia, and Apollo's amongst the Delphians, and Minerva's in some places."[7] "The worship of Diana in her sacred grove at Nemi was of immemorial antiquity . . . Her holy fire, tended by virgins, burned perpetually in a temple within the precinct."[8] "Scattered over Greece were shrines ministered at by virgins"[9]; best known of these has always been the temple at Delphi, where "the prophetess . . . entirely gives herself up to a divine spirit, and is illuminated with a

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ray of divine fire"[10], and where only "virgin maidens were consecrated to the service of the oracle."[11]

Also in other parts of Europe vestals have existed. "At Kildare in Ireland the nuns of St. Brigit were in charge of a perpetual holy fire"[12]; "in the island of Sena, off the coast of Brittany, there was an oracle of a Gallic deity whose worship was cared for by virgin priestesses"[13]; and "in Lithuania there seem to have been holy fires that were looked after by virgins."[14]

. . . .

In some other parts of the world the worshippers turned to the sun as the solar system's central fire, in which they saw the manifestation of spirit. Connected with their worship, too, were consecrated virgins. For instance "in ancient Persia there were sun-priestesses who were obliged to refrain from intercourse with men"[15]; and in Yucatan existed "an order of vestals . . . whose duty was to tend the sacred fire, the emblem of the sun, and to keep strictly chaste."[16]

Particularly esteemed among the Incas of Peru "was the perpetual virginity which women observed in many conventual houses . . . These virgins were dedicated to the sun."[17] "There was a law for the nun who should transgress this rule of life, that she should be buried alive and that her accomplice should be strangled . . . This was the law, but no one ever transgressed it."[18] And "besides those who professed perpetual virginity in the monasteries there were many women of the blood royal who led the same life in their own houses . . . These women were held in great veneration for their purity."[19]

Also in Mexico "women . . . took care of the sacred fires. Nothing was more zealously guarded than the chastity of these virgins. Any trespass was unpardonable."[20]

. . . .

Thus in civilizations of a fairly advanced order a reverence for perfect chastity was frequently found, proving again that it seems to be an integral part of man's spiritual nature. The homage paid to vestals everywhere was an expression of the intuitive recognition of the great significance of unimpaired virginity as a means of linking up with spirit.

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Only an over-culture of the senses as providers of stimuli for sensual gratification has gradually caused an ever greater disregard of sexual purity, and has cut most of humanity off from any contact with the spiritual part of their own inner nature.

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[1] BLAVATSKY, *The Secret Doctrine*, I, 87.
[2] JENNINGS, *The Rosicrucians*, II, xi, 370.
[3] CRAWLEY, *Studies of Savages and Sex*, i, 57.
[4] FRAZER, *The Golden Bough*, II, xvi, 228.
[5] DIONYSIUS HALICARNASSUS, *Roman Antiquities*, II, lxvii.
[6] Same as [5], II, lxv.
[7] TERTULLIAN, "Exhortation to Chastity," xiii; in: *Ante-Nicene Christian Library*, XVIII, 19.
[8] Same as [4], I, i, 41.
[9] Same as [3], i, 56.
[10] IAMBLICHUS, *On the Mysteries*, III, xi, 143.
[11] HALL, *Encycl. Outline of Symbolical Philosophy*, lxii.
[12] Same as [4], II, xvi, 240.
[13] MELA, *De Chorographia*, III, vi, 48.
[14] Same as [3], i, 57.
[15] WESTERMARCK, *Ethical Relativity*, viii, 253.
[16] BANCROFT, *Native Races of the Pacific States*, III, xi, 473.
[17] VEGA, *Royal Commentaries of the Yucas*, I, 291.
[18] Same as [17], I, 298.
[19] Same as [17], I, 298.
[20] CLAVIGERO, *History of Mexico*, II, vi, 46 & 48.

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LIV
VIRGIN BIRTHS

> **"The idealization of virginity may be observed in the stories of supernatural birth."**
> — CRAWLEY, *Studies of Savages and Sex*, i, 30.

"EVERYWHERE HEROES of extraordinary achievement or extraordinary qualities have been of extraordinary birth."[1] Especially those spiritual giants who are looked upon as saviors are almost without exception said not to have been born like ordinary men, but from virgins. The birth story of Jesus has, and had had before his era, its parallels in traditions of other religions and in legends of many peoples.

The oldest recorded tale of immaculate conception is about Sri Krishna, "this first of the Messiahs, this eldest of the sons of God"[2], of whom it is told that he was born of the virgin Devaki who, "seeing herself overshadowed by the Spirit of the universe . . . conceived the divine child."[3]

About the Buddha "the belief soon sprang up that he had no earthly father"[4]; "the opinion is authoritatively handed down that Buddha had his birth through a virgin"[5]; "on her . . . descended the spirit and entered her womb."[6] "The Siamese likewise had a savior, called Codom, who was virgin-born."[7] Another instance, in Persia, is "the begetting of Zoroaster through the drinking of homa-juice . . . infused with his guardian spirit."[8] And "in China the Shing-moo or holy mother . . . conceived and bore a son while yet a virgin. The infant became a great man and performed miracles."[9]

"A similar story is told in regard to Loatze."[10] "Apollonius . . . was also born of a virgin-mother according to the stories that were recorded of him during and shortly after his time."[11] Even "Plato . . . was reputed by his followers to have been born of a virgin."[12]

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Among spiritual teachers and leaders on the American continent is the Aztec "Quetzalcohuatl . . . he who was born of the virgin Chalchihuitzli"[13], to whom "the Lord of Existence appeared . . . and breathed upon her, thereby quickening life within her."[14] Similarly the ancient mentor of the Mexicans, "Huitzilopochtli is said to have been miraculously brought forth by a woman who perceived a ball of feathers floating down to her through the air, taking which she found herself pregnant."[15] And of Montezuma, "divine priest, prophet, leader and legislator of the Pueblo cities of New-Mexico"[16], the legend tells how "he was immaculately conceived by a drop of dew falling on the breast of his mother."[17]

. . . .

In almost endless variety such stories of miraculous conception are also related in connection with less spiritual, but nationally idolized and idealized heroes. "In popular legend and folklore it is almost incumbent on the hero to be born in such an abnormal manner."[18]

"The Romans believed that the founders of their city and race were the offspring of the virgin Ilia."[19] They also claimed that the mother of their king Servius Tullius "conceived by a phantom . . . when alone in the room in which a miraculous manifestation had been seen to take place"[20], and "that the mother of Julius Ceasar conceived him miraculously in a temple of Apollo."[21] "The emperor Alexander likewise was conceived by a virgin."[22] "Cyrus, king of Persia, was believed to have been of divine origin."[23] "So was the birth of the famous Genghis Khan ascribed to the glance of a divine or quasi divine being."[24] In Ireland "both Conchobar and Cochulainn were of supernatural birth"[25]; while in Bogota "Gacheta was a virgin who brought forth Garanchaca, a famous chief."[26]

"Fo-hi, the founder of the Chinese empire, was the child of a virgin . . . who ate a certain flower."[27] The Finnish hero who became 'king and master of Karyala' was born from "Mariatta . . . virgin-mother of the Northland."[28] In a very similar way the American-Indian Hiawatha is described as being the son of the virginal Wenonah and the Westwind.[29] "The incident appears in the mythology of more

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than one American people"[30], and "the supernatural birth . . . is known in large groups of the Pacific Islands."[31]

. . . .

Whether in its physical, biological aspect immaculate conception ever did or could take place is not the question here. And for present purposes it matters not whether in its highest metaphysical aspect its oft repeated story first of all may have been intended to symbolize the cosmic process of creation — that is: the impregnation of virgin matter by the divine breath, out of which a universe is born.

Of more general interest remains the indubitable fact that so many peoples have deemed the ordinary way of propagation to be too common, too coarse, too lowly for those whom they worshipped. "In the popular mind the mightier the hero the greater the need for providing him with a worthy entrance upon his mortal existence."[31] Popular belief has wanted such at least to be disconnected from and raised above all vulgar touch of sex, and has therefore ascribed their birth to an immaculate conception — in other words: to a pure and passionless one. "Pure must be the form into which such an individual is born."[32] Race consciousness apparently has always, everywhere, intuitively known that qualities worthy of worship belong to realms where the sense of sex dwells not.

There is, however, still another aspect of the idea of immaculate conception. It serves as a universal symbol of the coming into expression in the human individual of what has variously been called the higher self, the Christ within, the spirit. In this aspect the idea of virgin birth shows explicitly that only in the body of a virgin (of either sex) can spirit come to fruition.

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1 HARTLAND, *Primitive Paternity*, I, i, 1.
2 SCHURÉ, *The Great Initiates*, I, 74.
3 Same as 2, I, 90.
4 RHYS DAVIDS, *Buddhism*, vii, 182.
5 JEROME, "Against Jovinianus", i, 42; in: *Select Library of Nicene and Post-Nicene Fathers*, VI, 380.
6 *Foshohing Tsanking*, I, i, 4; in: *Sacred Books of the East*, XIX, 2.
7 LEWIS, *The Mystical Life of Jesus*, iv, 80.

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8 *Sayings of Zad-sparam*, xi, 10; in: *Sacred Books of the East*, V, 187.
9 BARROW, *Travels in China*, viii, 472.
10 Same as [1], I, i, 21.
11 Same as [7], iv, 84.
12 CONYBEARE, *Myth, Magic and Morals*, xii, 194.
13 BANCROFT, *Native Races of the Pacific States*, III, vii, 271.
14 Same as [1], I, i, 21.
15 KINGSBOROUGH, *Antiquities of Mexico*, VI, 103.
16 Same as [13], III, v, 172.
17 DORMAN, *Origin of Primitive Superstitions*, iii, 76.
18 Same as [12], xii, 201.
19 Same as [5], VI, 381.
20 DIONYSIUS HALICARNASSUS, *Roman Antiquities*, IV, ii.
21 Same as [12], xii, 196.
22 Same as [12], xii, 196.
23 Same as [7], iv, 83.
24 Same as [1], I, i, 26.
25 HARTLAND, *The Legend of Perseus*, I, v, 116.
26 Same as [17], iii, 113.
27 Same as [1], I, i, 5.
28 *Kalevala*, II, 729.
29 LONGFELLOW, *Song of Hiawatha*, III, 41-51.
30 Same as [1], I, i, 26.
31 Same as [25], I, v, 143.
32 Same as [25], III, xxi, 185.
33 BESANT, *Superhuman Men*, iii, 68.

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LV

THE BIBLE

> **"Walk in the spirit, and ye shall not fulfill the lust of the flesh."**
> **— *Galatians*, v, 16.**

"ALL THE great faiths have taught abstinence"[1]; and Christianity too has not failed to bring out that "in purity lies the essence of all religion . . . Always is purity insisted on as a means to salvation."[2] "Unless man doth partake of unspotted virginity . . . the hope of salvation is cut off."[3] "Every man that hath this hope in him purifieth himself"[4], knowing that "they which were not defiled with women . . . were redeemed"[5], and that "blessed are the undefiled."[6] "Every one . . . should know how to possess his vessel in sanctification . . . not in the lust of concupiscence"[7] — should know especially that "the lust of the flesh is not of the Father"[8], but that it is a man-made, mind-fed distortion of the natural faculty to propagate the race.

"There is no enemy to the faith like the lower nature of the individual"[9], and "the carnal mind is enmity against God."[10] Hence the advice to "put off . . . the old man which is corrupt according to the deceitful lusts"[11], and to "make not provision for the flesh, to fulfill the lusts thereof."[12] But how many Christians follow this advice? Their marriage is frequently no more than the making of such a provision.

"The essence of the New Testament is the negation of sex"[13], and "the recommendation of genuine and pure celibacy . . . is expressed in the New Testament"[14] in such sayings as: "concerning virgins . . . it is good for a man so to be"[15], "it is good for a man not to touch a woman."[16] It is even stated that "it is not good to marry."[17] But "all men cannot receive this saying"[18], since it is meant for those only who whole-heartedly seek spiritual unfoldment. "The natural man receiveth not the things of the spirit . . . they

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are foolishness to him"[19]; only "he that is able to receive it, let him receive it."[20]

The carnal "marriage, in genuine Christianity, is merely . . . something allowed to those who lack strength to aspire to the highest."[21] Such "marriage is a concession to human nature"[22], to human weakness. It is accepted as something apparently as unavoidable for spiritual infants as diapers are for babes. "Better to marry than to burn"[23], better let babies have diapers than be unclean.

At the same time a higher form of marriage is spoken of, one in which "they that have mates be as though they had none"[24] — a marriage in which personal ties are based on a community of spiritual interests and in which spiritual love transcends physical attractions. This is the ideal marriage for men and women who seek support in each other in an effort to outgrow the animal, to grow up to the spiritual. And they will not fail to find that "the fruit of the spirit is love, joy, peace."[25]

. . . .

The Gospel clearly shows what the requirements are for those who long to hasten evolution. They should "walk not after the flesh, but after the spirit"[26], because "it is the spirit that quickeneth; the flesh profiteth nothing."[27] In an evolutionary sense, "to be carnally minded is death, but to be spiritually minded is life."

A strict requirement for one who wishes to be a true Christian is laid down in the statement that "they that are Christ's have crucified the flesh with the passions and the lusts thereof."[29] Since "the flesh lusteth against the spirit"[30], it is evidently necessary to overcome the lusts of the flesh in order to become spiritual. Some very practical hints are given to help in this process; best of all: "whatever things are pure . . . think on these things"[31], and "let no filthy communication come from your mouth"[32]; also remember that "filthy dreamers defile the flesh."[33]

Through night and day the watchword is: 'to overcome'. "In the Scripture 'overcome' is used to symbolize the triumph . . . over sex desire."[34] "To him that overcometh"[35] great things are promised. In the end "he that overcometh . . . shall go no more out"[36] — apparently mean-

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ing that he shall not have to be reborn, because he shall have accomplished the purpose of existence in human form.

Definitely "according to the teachings of Scripture the only way that perfection can be attained is by saving the seed"[37]; for "whosoever is born of God . . . his seed remaineth in him."[38] The Bible could hardly have been clearer in teaching and beseeching people to "abstain from fleshly lusts, which war against the soul"[39], and in emphasizing the elevating power of sexual purity.

* * * * *

1 BECK, *The Way of Power*, iii, 43.
2 KINGSFORD, *The Perfect Way*, vii, 184.
3 HELMONT, *Oriatrike*, xciii, 669.
4 *John*, iii, 3.
5 *Revelation*, xiv, 4.
6 *Psalms*, cxix, 1.
7 I *Thessalonians*, iv, 4 & 5.
8 I *John*, ii, 16.
9 HALL, *Melchizedek*, 24.
10 *Romans*, viii, 7.
11 *Ephesians*, iv, 22.
12 *Romans*, xiii, 14.
13 ROZANOV, *Men of the Lunar Light*; quoted in: MEREJKOWSKI, *The Secret of the West*, II, ii, 229.
14 SCHOPENHAUER, *The World as Will and Idea*, IV, xlviii, 437.
15 I *Corinthians*, vii, 25 & 26.
16 I *Corinthians*, vii, 1.
17 *Matthew*, xix, 10.
18 *Matthew*, xix, 2.
19 I *Corinthians*, ii, 14.
20 *Matthew*, xix, 12.
21 Same as [14], IV, xlviii, 437.
22 PAPINI, *Life of Christ*, 211.
23 I *Corinthians*, vii, 9.
24 I *Corinthians*, vii, 29.
25 *Galatians*, v, 22.
26 *Romans*, viii, 1.
27 *John*, vi, 63.
28 *Romans*, viii, 6.
29 *Galatians*, v, 24.
30 *Galatians*, v, 17.
31 *Philippians*, iv, 8.
32 *Colossians*, iii, 8.
33 *Jude*, i, 8.
34 CAREY, *God-Man*, 172.
35 *Revelation*, ii, 7, 11, 17, 26 & 28; iii, 5 & 21; xxi, 7.
36 *Revelation*, iii, 12.
37 Same as [34], 152.
38 I *John*, iii, 9.
39 I *Peter*, ii, 11.

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LVI

EARLY CHRISTIANITY

> "The early Christians preached a doctrine of sexual asceticism as the ideal for those who would rise to the heights of spiritual life."
> —Bigelow, *Sex Education*,ii,69.

A NEW movement is always purest in its inception, when it is unencumbered by rules and by-laws of organization, not yet encrusted with formalities. It has then not yet suffered from commentators and interpreters. To find the motive power of a movement it must be studied as it was in the beginning, when its adherents joined it from conviction, by their own free choice.

In the early centuries "Christianity demanded purity of life."[1] "Strictness in morals and inner purity were the primary requirements."[2] As a result, "for nearly two hundred years after its establishment the Christian community exhibited a moral purity which has never been surpassed."[3] "In the genuine and original Christianity the ascetic tendency is unmistakable . . . It is the summit towards which all strive upwards"[4]; and as in other ascetic movements "celibacy was the first and always the chief asceticism."[5]

In the pure spiritual vision of the devotees "virginity became the radiant ideal"[6] — for men as well as for women, for "there are virgins of both sexes."[7]

"Chastity was the supreme virtue . . . the mystic key to Christian holiness."[8] "Enthusiastic converts took the vow of chastity."[9] "Some associated themselves with congenial souls of the opposite sex and formed Platonic unions in which they aspired to maintain the purity which they had vowed"[10]; "this institution of spiritual mates continued to flourish for many generations."[11] However, "all vows of continence . . . were a matter of individual volition"[12], and therein lay their strength. Vows cannot be very effective unless they are the outcome of an inner conviction.

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The writings of the early Church Fathers reflect the life, the thoughts, the aspirations of the Christians of their day. "All of these Fathers . . . speak of the chastity and sobriety which characterized the sect . . . and of marriages of which the sole object was the securing of offspring."[13] "It was urged that a believer should not touch his wife"[14], except "only . . . for the sake of children"[15] — because "to have intercourse except for procreation is to do injury to nature."[16]

The Fathers exhorted their flocks to abstinence from sexual gratification because they considered such abstinence to be "the practical method in the science of the divine life, furnishing men with the power of assimilating themselves with spiritual natures"[17] — in other words, because only "by parsimony of the flesh can one gain the spirit."[18] Therefore, they said, "renounce we things carnal, that we may at length bear fruits spiritual."[19] Every "kindling up of the lurking passion . . . runs counter to the spirit"[20]; every "indulgence of carnal thought and desire leads away from it."[21] "No man can serve . . . the flesh and the spirit."[22]

Thus among the early Christians we find the old, yet ever new and ever true teaching that those who can should overcome the serpent, "the creeping monster which . . . devours the earth."[23] They should do so because "the desire of lust . . . makes one a stranger to the language of the spirit."[24]

* * * * *

1 REINACH, *Orpheus*, ix, 273.
2 EUCKEN, *The Problem of Human Life*, II, 176.
3 LECKY, *History of European Morals*, II, iv, 11.
4 SCHOPENHAUER, *The World as Will and Idea*, IV, xlviii, 437.
5 BUTLER, "Monasticism"; in: *Cambridge Medieval History*, I, xviii, 521.
6 CRAWLEY, *Studies of Savages and Sex*, i, 65.
7 HELMONT, *Oriatrike*, xciii, 670.
8 MORLEY, *Voltaire*, iii, 149.
9 LEA, *Sacerdotal Celibacy*, ii, 39.
10 Same as [9], ii, 39.
11 CONYBEARE, *Myth, Magic and Morals*, xii, 216.
12 Same as [9], vii, 101.
13 Same as [9], i, 28.
14 Same as [11], xii, 211.

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15 St. CLEMENT, *Stromata,* II, xxiii; in: *Ante-Nicene Christian Library,* XII, 78.

16 St. CLEMENT, *The Instructor,* II, x; in: *Ante-Nic. Chr. Libr.,* IV, 251.

17 St. GREGORY, *On Virginity,* v; in: *Select Library of Nicene and Post-Nicene Fathers,* V, 351.

18 TERTULLIAN, *On Exhortation to Chastity,* x; in: *Ante-Nic. Chr. Libr.,* XVIII, 15.

19 Same as [18], XVIII, 15.

20 St. METHODIUS, *The Banquet of the Ten Virgins,* III, x; in: *Ante-Nic. Chr. Libr.,* XIV, 30.

21 ATHENAGORAS, *A Plea for the Christians,* xxxiii; in: *Ante-Nic. Chr. Libr.,* II, 418.

22 St. JEROME, *Epistola,* xlviii, 20; in: *Select Library of Nicene and Post-Nicene Fathers,* VI, 78.

23 St. JEROME, *Select Letters,* vii, 23.

24 *Coptic Apocrypha,* 359.

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LVII

MYSTICISM

"In mystic work the serpent must be overcome."
— SILBERER, *Problems of Mysticism*, III,277.

A MYSTIC is one who in intense devotional contemplation reaches up to union with the divine. "Mysticism is an entirely spiritual activity."[1] "The business of the mystic . . . is to remake his entire personality in the interest of his spiritual self."[2] He must become spiritual; and for this purpose he must attain an uncommon purity of life. "The self must be purged of its devotion to sense"[3], because "only when the tumult of the senses is stilled . . . can the eternal wisdom be revealed to the one who seeks mystic communion."[4] Therefore "the purification of the senses . . . is the first stage of mystic life."[5]

"A life of strict asceticism has seemed the only way by which the carnal self could be purged."[6] For this reason "genuine mysticism cannot exist without asceticism."[7] In order to still the impulses of the senses the mystic must adopt ascetic practices; oft very rigorously at first, "as thc preliminary training for a larger spiritual life."[8] And he must normally continue some of those practices because the spiritual exaltation which is a part of the mystic's life would be impossible without asceticism. "The highest degrees of spiritual exaltation are hardly conceivable without prolonged mortification of sensual appetites."[9]

Therefore "all the great mystics . . . observed strict continence."[10] "True mysticism has nothing whatever to do with sexuality."[11] "The true mystic . . . has risen above sex to the planes where sex is not."[12]

. . . .

"The mystical manuals show that for spiritual education . . . the sexual libido must be withdrawn from its original use."[13] All the writings by mystics bring out the necessity of

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sexual purity in their quest. Like most of the literature of their time, the language of their dissertations is usually dull and involved. But some of the clearest of their own statements follow.

"No one can be enlightened unless he be first purified."[14] And "purity . . . is this: that a man withdraws from all unchaste deeds in whatever manner they be."[15] For "unchastity in actions takes away the purity of the body . . . unchastity in thoughts takes away the purity of the soul."[16] "Chastity is the power which . . . opens the soul to the things of heaven"[17], whereas "fleshly likings take a man . . . far from the clear sight of spiritual things."[18]

"Animal-man merely gratifies an animal desire and knows nothing of the delight of spiritual essences."[19] "Only by annihilating and subduing the passions can the understanding become divine."[20]

"People think that we are in pain and great penance, but we have more true delight in a day than others have in the world all their lives."[21] "Spiritual comforts exceed all the delights of the world and all pleasures of the flesh."[22] Even "although abstinences give some pain to the body, yet they so lessen the power of bodily appetites and passions and so increase our taste for spiritual joys, that even these severities . . . add to the enjoyment of our lives."[23]

"No bodily and fleshly pleasure can ever take place without spiritual loss."[24] Even "a longing after sensual pleasures is unapt for spiritual enjoyments."[25] Hence "we must purify ourselves from the affections which we have to venial acts"[26]; for "these affections . . . weaken the powers of the spirit."[27]

"Perfection cannot be attained . . . until all passions and fleshly lusts are burnt out"[28]; so that only "those who fight against their own passions . . . may conquer and obtain perfection."[29]

"All who follow the lust of the flesh are dead in soul."[30] To live the spiritual life of the soul "farewell must be said to all that delights the senses; the pleasures of the flesh must be utterly renounced."[31] For "as fire and water will not mix, so spirituality and carnality cannot be experienced together."[32]

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All these quotations are from Christian mystics only.

But mystics have existed in every religion, and also independent of established forms of religion. The similarity of their experiences is one of the most convincing indications that all forms of religion and of spiritual philosophy are based on a single truth — on one reality, which the mystic in his highest state of contemplation seeks to approach.

Quotations from other mystics, given elsewhere, will supply additional proof that there is one requirement which is unanimously acknowledged to be indispensable for their work, and which no true mystic has ever failed to fulfill. "They have transcended the sense-world in order to live on high levels the spiritual life."[33]

The mystics often may have been one-sided in their concentrated effort to reach a spiritualized consciousness. But just as all others who have aspired to spiritual heights they "have recognized the great transmutability of the sexual libido"[34], and they have exemplified it as the most essential need for spiritual development.

Not only to mystics but to all who seek to acquire greater and lasting happiness through higher evolutionary attainment applies the rule that within oneself "animal-man must be killed to make room for spiritual man."[35]

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1 UNDERHILL, *Mysticism*, I, iv, 84.
2 Same as 1, I, iii, 53.
3 BUCKHAM, *Mysticism and Modern Life*, i, 31.
4 SMITH, *Early Mysticism*, i, 5.
5 CARREL, *Man the Unknown*, iv, 136.
6 Same as 4, i, 7.
7 *Catholic Encyclopedia*, I, 768.
8 NICHOLSON, *Mystics of Islam*, 6.
9 HARTMANN, *Philosophy of the Unconscious*, III, 57.
10 ATKINSON and BEALS, *Regenerative Power*, iv, 76.
11 LUCKA, *Eros*, II, iii, 275.
12 BESANT, "Mysticism, True and False"; in: *Lucifer*, IX, 181.
13 SILBERER, *Problems of Mysticism*, III, 303.
14 *Theologia Germanica*, xiv, 45.
15 RUYSBROECK, *The Adornment of the Spiritual Marriage*, I, xii, 38.
16 TAULER, *Postilla*, 12.
17 RUYSBROECK, *Reflections from the Mirror of a Mystic*, 50; quoted in: HERMAN, *Meaning and Value of Mysticism*, 192.

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[18] HILTON, *The Scale of Perfection,* I, viii, 106.
[19] BOEHME, "Of the Incarnation", I, vii, 6; in his *Sämmtliche Werke,* VI, 194.
[20] JOHN OF THE CROSS, *The Dark Night of the Soul,* II, v, 2.
[21] ROLLE, "The Form of Living", ii; in his *Select Works,* 20.
[22] THOMAS À KEMPIS, *Imitation of Christ,* II, x, 1.
[23] LAW, *A Serious Call,* xi, 128.
[24] ECKHART, *Sermons,* vi, 50.
[25] TAYLOR, *Holy Living and Dying,* ii, 44.
[26] FRANCIS OF SALES, *The Devout Life,* xxii, 45.
[27] Same as [26], xxii, 46.
[28] Same as [18], II, i, 174.
[29] MOLINOS, *The Spiritual Guide,* I, iv, 79.
[30] Same as [14], xvi, 50.
[31] BLOSIUS, *A Short Rule,* 3.
[32] St. BERNARD; quoted in: LUCKA, *Eros,* II, ii, 158.
[33] Same as [1], I, ii, 35.
[34] Same as [18], III, 303.
[35] ECKARTSHAUSEN, *The Cloud upon the Sanctuary,* ii, 18.

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LVIII

CHRISTIAN SCIENCE

> "The serpent pursues with hatred the spiritual idea."
> — EDDY, *Science and Health*, xvi, 564,30.

AMONGST MODERN religious movements Christian Science demands attention. Having introduced applied metaphysics into orthodox religion, it analyzes every subject in a way characteristically its own. And from its unusual viewpoint it joins other religions in supporting, in its highest teachings, the ideal of sexual purity. Its founder's emphatic utterances on this ideal are particularly noteworthy, because they embody a restatement of the early Christian viewpoint, after verification by a knowledge of modern psychology.

Holding that "it is not wise to take a halting and half-way position"[1], "Christian Science commands man . . . to conquer lust with chastity."[2] It warns against "the downward tendencies . . . of sensualism and impurity."[3] It even holds that essentially 'celibacy is nearer right than marriage.'[4]

As of every other religion so of Christian Science the purpose is to spiritualize its adherents in its own way. But then, "there is but one way . . . which leads to spiritual being."[5] Since "there is no sensuality in spirit"[6], "spirit . . . is [only] heard when the senses are silent."[7] "The flesh and spirit can no more unite in action than good can coincide with evil."[8]

Those who "have hope in immortality"[9], as Christian Scientists have, must keep in mind that "nothing sensual . . . is immortal"[10]; hence everything that in the least savors of sensuality must be extirpated before the hoped for immortality can be attained.

According to the teachings of Christian Science "corporeal sense is the serpent."[11] And more definitely in its literature the serpent is identified with lust. For the manual

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speaks of "that old serpent whose name is devil"[12], and then defines "devil . . . [amongst other things as] the lust of the flesh."[13] Therefore the statement that "the serpent . . . will struggle to destroy the spiritual idea"[14] again brings out that any remnant of sensuality is looked upon as an obstruction to spirituality.

Moreover there is the very practical consideration that "if sexual propensities were dominated by Christian love for both the living and the unborn — a subject on which Christian Science is emphatic — many existing charitable societies would have no reason to be."[15] For there can be no doubt that there would be fewer hospital and asylum cases, fewer ailing or deserted babies, fewer unfit adults to be taken care of by charity, if considerations of love ruled humanity's sexual expression.

So, from various angles sexual purity is insisted on; and "purity, from the Christian Science standpoint, is to be realized through an identification with and a longing and love for purity."[16]

. . . .

In popular thought Christian Science is best known for its method of spiritual or mental healing.

Undoubtedly "the extent to which physical health depends upon the mastery of the spirit over the body has not yet been fully realized."[17] It cannot be realized and successfully demonstrated until a high degree of sexual purity has made spiritual development possible.

Spiritual, mental, or magnetic healing can be accomplished only by the most pure. If Jesus obtained miraculous results in healing in such ways, it was possible to him because "there never lived a man so far removed from appetites and passions as the Nazarene."[18]

Healers who lack that perfect purity may succeed in raising physical health vibrations in a patient. But along with this they are liable to transmit to the subject some of their own mixed emanations of doubtful purity, which are likely to prove detrimental in other than physical ways.

To emulate the spiritual healing powers of the Christ it is prerequisite to emulate his perfect purity. This ideal state can be attained by any one who really, in every way, will

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"abide by the *morale* of absolute Christian Science—[which consists of] self-abnegation and purity."[19] Only by self-abnegation and purity, including perfect sexual purity, can one demonstrate that "it is chastity and purity . . . which really attest to the divine origin and operation of Christian Science."[20]

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1 EDDY, *Science and Health,* vii, 167.
2 Same as 1, xii, 405.
3 Same as 1, x, 272.
4 EDDY, *Miscellaneous Writings,* viii, 288.
5 Same as 1, vii, 167.
6 Same as 1, iv, 71.
7 Same as 1, iv, 89.
8 Same as 1, vii, 167.
9 Same as 1, xii, 388.
10 Same as 1, x, 296.
11 Same as 1, xv, 533.
12 Same as 1, xvi, 563.
13 Same as 1, xvii, 584.
14 Same as 1, xv, 534.
15 MARK TWAIN, *Christian Science,* I, vii, 81.
16 WILSON, "Christian Science and the Sex Question"; in: *The Outlook,* CV, ii, 99.
17 FOERSTER, *Marriage and the Sex Problem,* II, iv, 180.
18 Same as 1, ii, 53.
19 Same as 4, viii, 298.
20 Same as 1, x, 272.

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LIX

ISLAM

> "Whoever is afflicted with lust is veiled from all spiritual things."
> —Al Hujwiri, *Kashf Al-Mahjub*, xiv,209.

No religion can be judged by what the masses have made of its teachings. One has to look for its highest aspect in the lives and the writings of its wisest and most saintly adherents.

Among the Mohammedans the saintliest and wisest men and women have always been the Sufis, the mystics of Islam, "whose souls have been freed from the defilement of the flesh."[1] Their existence dates back to the days of their Prophet; and already "the early Sufis wanted to be free from all that concerned the phenomenal world in order to be free for the world of spiritual things."[2] Very soon "the Sufis realized the advantage of celibacy for the mystic"[3]; therefore "sufism was founded on celibacy."[4] "Sufism is . . . to keep far from the claims of the senses and to adhere to spiritual qualities."[5]

"The natural desires in the Sufi are bridled with the bridle of knowledge"[6]; for he recognizes that while "man is continually being directed by intellect and passion into contrary ways . . . passion is a false guide, and he is commanded to resist it."[7]

The Prophet himself had said: "Thy worst enemy is thy *nafs*, which is between thy two sides."[8] *Nafs* is "the seat of passion and lust . . . It constitutes the great obstacle to attainment."[9] "Mortification of the *nafs* is the chief work of devotion . . . No disciple who neglects this duty will ever learn the rudiments of sufism. The principle of mortification is that the *nafs* should be weaned from those things to which it is accustomed, that it shall be brought to recognize . . . the impurity of its actions."[10]

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"Self-mortification as advanced Sufis understand it is a moral transmutation of the inner man."[11] They hold that "complete independence from the carnal self . . . is a state which, if lost, means loss of eternal bliss."[12] Their concept of *fana* — which in some respects closely coincides with the Buddhist's idea of *nirvana* — "involves the extinction of all passions and desires."[13]

. . . .

The Sufis are not the only Mohammedans who are convinced that sexual acts interfere with spiritual expression. "Among the Turks the order of Calenders is bound to perpetual virginity."[14] "The Moors say that . . . when one is sexually unclean . . . the reciting of passages of the Koran is of no avail"[15]; and "a person who is sexually unclean is not allowed to pray."[16]

Also any Mohammedan "would not dare to approach the sanctuary of a saint in a state of sexual uncleanness."[17] And in regard to the pilgrimage to Mecca, which every good Mohammedan aspires to undertake, the Koran admonishes that "whosoever purposeth to go on pilgrimage, let him not know a woman nor transgress during the pilgrimage."[18]

"The charge that Mohammed allowed men to pander to their passions is ludicrous. He imposed fasts upon every one of his followers to assist them to detach themselves from the passions. He banned alcoholic drinks in order to assist their efforts at self-control."[19] "Long and frequent periods of sexual abstinence are enjoined. There must for instance be no sexual intercourse . . . during the thirty days of the Ramedan fast."[20] Although this rule is not strictly prescribed in the Koran, it is so understood by the Sufis who hold that "the religious practice of fasting . . . involves not only keeping the belly without food and drink, but also guarding the eye from lustful looks . . . the tongue from foul words, and the body from following after worldly things."[21] Only " one who acts in this manner is truly keeping his fast."[22] And "in addition to the fast the Prophet enforced . . . forms of self-discipline, imposed with the aim of subordinating the habits of the body to the spiritual welfare of the soul."[23]

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Whatever concessions Mohammedanism as it is practised may have made to the masses, it nevertheless shows in its teachings an understanding of the fact that "the abandonment of sensual desires . . . draws the soul towards heaven."[24]

In this way at least the esotericists among the Mohammedans reaffirm the basic law that a strict purification of the sexual life is absolutely necessary for progressed evolutionary unfoldment.

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1 Al Nuri; quoted in [23], viii, 168.
2 Smith, *Rabi'a the Mystic*, ix, 85.
3 Same as [2], xiii, 167.
4 Al-Hujwiri, *Kashf al Mahjub*, xxiii, 364.
5 Al Junayd; quoted in [23], viii, 168.
6 Suhrawardi, *Awarif al-Ma'arif*, ii, 161; quoted in [2], xiii, 169.
7 Same as [4], xiv, 207.
8 Mohammed; quoted in [9], i, 39.
9 Nicholson, *Mystics of Islam*, i, 39.
10 Same as [9], i, 40.
11 Same as [9], i, 40.
12 Abu Nu'aym, *Hilya*; quoted in [2], ix, 81.
13 Same as [9], i, 19.
14 Lea, *Sacerdotal Celibacy*, i, 22.
15 Westermarck, *The Origin and Development of Moral Ideas*, II, xli, 418.
16 Westermarck, *Marriage Ceremonies in Morocco*, x, 335.
17 Westermarck, *History of Human Marriage*, I, xi, 410.
18 *The Koran*, ii, 193.
19 Brunton, *A Search in Secret Egypt*, ix, 154.
20 Heard; quoted in: Ellis, *Studies in the Psychology of Sex*, III, 274.
21 Same as [4], xxi, 320.
22 Same as [4], xxi, 321.
23 Smith, *Early Mysticism*, vii, 126.
24 Rumi, *The Masnavi*, (II), I, 112.

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LX

JUDAISM

"If man purifies himself he will receive the assistance of the holy soul."
— *The Zohar*, I, 62a.

"THE SANCTITY of perfect continence . . . may be traced through the most distant ages and the most various creeds"[1], including Judaism.

It may be true that "Judaism was in some respects the least ascetic of religions, but in it appear prophets . . . whose lives were severely austere."[2] Moreover, "that the Jews . . . entertained ideas of peculiar sanctity as attaching to the restraint of the animal passion is shown . . . by the vows of continence of the Pharisees."[3]

Whole Hebrew sects have "regarded virginity as the ideal of sanctity."[4] Especially "the Essenes . . . lived in a condition of celibacy"[5]; while "the fear of . . . reinforcing the lower appetites of the human being inspired the vegetarianism of the Jewish Therapeutae."[6] "In the Nazarenes too the Jews possessed such a body of men."[7]

The Old Testament indicates that "among the Hebrews we find the restriction [of sexual intercourse] in connection with the theophany at Sinai, and with the use of consecrated bread."[8] "Those who celebrate the Passover also are bidden to do so with their loins mortified."[9] "Strict continence was required of the Hebrew congregation . . . before entering the temple."[10] And there is mention of "a similar abstinence being imposed by the old law on the Levites during their term of service in the temple."[11] Also "when the Israelites marched forth to war they were bound by certain rules of ceremonial purity . . . and they had to practise continence."[12]

Under all circumstances, over against all other views, Judaism holds firmly to the purity of the human being."[13] It is even claimed that "Jewish ethics excels all other ethi-

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cal systems in its insistence on purity . . . Any unchaste look, thought or act . . . and all profanity of speech is declared to be an unpardonable offense."[14]

. . . .

Conclusive proof of the Hebrews' appreciation of sexual abstinence can be found in the Talmud, which "treats of the common law, customs and ritual considered essential to the outward life of the Israelite."[15]

"The Torah [teaching, or law] has been revealed only for the purpose of purifying human beings."[16] And more effectively than anything else, "abstinence leads to purity, and purity leads to holiness."[17] Therefore "be temperate and chaste"[18], and "purify and sanctify thyself from all iniquity."[19]

A splendid instance of Talmudic wisdom in regard to sexual purity is contained in the lines stating that "there is a small organ in the human body which is always hungry if one tries to satisfy it, and always satisfied if one starves it."[20]

In their entirety, "the laws have been given to Israel to purify it and to cleanse it from fleshly appetites."[21]

Hebrew philosophers too have strongly emphasized the need of sexual purification.

Philo for instance "called attention to the moral disease seated in the flesh."[22] He warned that "the passions injure the mind"[23], and that "their onset is swift and difficult to withstand."[24] He affirmed that "the perfect man must be pure in every word and in every action in his whole life."[25]

Maimonides reminded his readers of the fact that "the Rabbis . . . command that man should conquer his desires."[26] And he held that "those who wish to be men in truth . . . must constantly endeavor to reduce the wants of the body, such as . . . cohabiting."[27]

Later Hebrew thinkers made it clear that "moral regeneration must be an outgrowth of one's own power; by great struggles must one obtain . . . spiritual equilibrium."[28] "Despite the sensual propensity innate in man's nature he is vested with the power of conquering it."[29] "The sensuous desire in the body is . . . never a compulsion."[30] Therefore one must "lend no ear to appetite"[31], and "be chaste in private even as in the market-place."[32]

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In Judaism as in other religions the deepest and most valuable wisdom is to be found in its esoteric teachings. The Hebrew secret science, known as the Qabbalah, can be found in its most accessible form in the Zohar, which "is a Qabbalistic commentary on the Pentateuch wherein the entire system of the Qabbalah is compiled."[33]

In the Zohar it is stated that "the mighty evil serpent . . . roams about in the world, and thus the child of man becomes polluted."[34] "When that strong serpent begins to arise, woe then unto thee!"[35] Only "when man comes to cleanse himself . . . the holy soul sanctifies him."[36] "The good spirit comes to him from the day he becomes pure."[37] But "at the time man deviates from this way . . . the holy soul no longer has a connection with him."[38]

Knowing these sayings in the Zohar to be statements of a universal law, "the original Qabbalistic companions led an ascetic and holy life . . . lest the mysterious and occult science might prove injurious to all concerned."[39]

. . . .

After all, the most powerful enunciation of nature's law that spirituality cannot be combined with sexual indulgence is contained in a masterpiece of Hebrew literature, namely in the allegory of Adam and Eve and the serpent.

"By the serpent the Jews typified the enemy of mankind."[40] And "according to rabbinical tradition the serpent is the symbol of the sexual passion."[41] Hence the temptation by the serpent characterizes mankind's yielding to the sexual impulse for self-gratification as its surrender to the antagonist of higher human attainment.

"The allegory of Adam [and Eve] being driven away from the Tree of Life means . . . that the race abused the mystery of life and dragged it down into the region of animalism and bestiality."[42]

This archaic Hebrew story records the fact that sexual indulgence has caused humanity to be driven from paradise, that is: from a purely spiritual manner of living. It teaches, by deduction, that the only way to regain a paradisical spiritual existence is along the path of sexual purification. This lesson is the greatest gift of Judaism to the world.

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[1] LECKY, *History of European Morals,* I, i, 105.
[2] BARING-GOULD, *Origin and Development of Religious Belief,* I, xvii, 353.
[3] LEA, *Sacerdotal Celibacy,* i, 22.
[4] Same as [1], I, i, 109.
[5] SCHURÉ, *The Great Initiates,* II, 285.
[6] *Encycl. Britannica,* (14th ed.), II, 499.
[7] FOERSTER, *Marriage and the Sex Problem,* I, ix, 142.
[8] SMITH, *Lectures on the Religions of the Semites,* 455.
[9] JEROME, *Select Letters,* xxii, 11.
[10] CRAWLEY, *Studies of Savages and Sex,* i, 48.
[11] Same as [3], iv, 66.
[12] FRAZER, *The Golden Bough,* III, iv, 157.
[13] BERNFELD, *Foundations of Jewish Ethics,* iii, 94.
[14] KOHLER, *Jewish Theology,* lix, 490.
[15] MYER, *The Qabbalah,* Introduction, vii.
[16] *The Talmud, Bereshit Rabbah,* c, 44; quoted in [13], i, 29.
[17] *The Talmud, Abodah Zarah,* 20b; quoted in [13], vii, 220.
[18] *The Talmud, Sifra to Leviticus,* xix, 2; quoted in [13], vii, 219.
[19] *The Talmud, Berakot,* 17a; in: COHEN, *The Babylonian Talmud: Tractate Berakot,* ii, 111.
[20] *The Talmud, Sanhedrin,* 107a; quoted in: TALMEY, *Love,* xxiv, 403.
[21] *The Talmud, Vayyikra Rabbah,* c, 13; quoted in: [13], i, 29.
[22] ANGUS, *Mystery Religions and Christianity,* v, 211.
[23] PHILO JUDAEUS, *On the Allegories of the Sacred Laws,* II, iv; in his *Works,* I, 83.
[24] Same as [23], II, iv.
[25] PHILO JUDAEUS, *On the Life of Moses,* III, xvii; in his *Works,* III, 105.
[26] MAIMONIDES, *Eight Chapters on Ethics,* vi, 76.
[27] MAIMONIDES, *Moreh,* iii, 8; quoted in [26], v, 71.
[28] DIENEMANN, *Judentum und Christentum,* 34; quoted in [13], iv, 114.
[29] GEIGER, *Das Judentum und seine Geschichte,* I, 145; quoted in [13], iv, 115.
[30] Same as [14], xxxiv, 215.
[31] YEHUDAH, *Rokeach*; quoted in [13], i, 30.
[32] ELEASAR, *The Book of the Pious,* 2; quoted in [13], ii, 78.
[33] Same as [15], ii, 12.
[34] *The Zohar,* III, 46b; quoted in [15], xviii, 344.
[35] Same as [34], "Ha Idra Zuta Qadisha", ix, 368; quoted in: MATHERS, *The Kabbalah Unveiled,* 295.
[36] Same as [34], I, 62a; quoted in [15], xix, 406.
[37] Same as [34], I, 165b; quoted in [15], xviii, 347.
[38] Same as [34], III, 46b; quoted in [15], xviii, 344.
[39] Same as [15], ii, 35.
[40] WILKINSON, *Manners and Customs of the Ancient Egyptians,* V, xiv, 244.
[41] JASTROW, *The Religion of Babylonia and Assyria,* xxiii, 477.
[42] BLAVATSKY, *The Secret Doctrine,* II, 226.
[43] PRYSE, *The Apocalypse Unsealed,* 193.

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LXI

THE RELIGION OF ANCIENT EGYPT

> " Let the state of the shining ones be obtained . . . in place of the satisfying of the longing of lust."
> —*Book of the Dead*, clxxv.

ONLY A fragmentary knowledge has been uncovered about ancient Egypt. But even from the fragments can the fact be verified that the Egyptians possessed deep knowledge about the evolutionary and the regenerative importance of sexual continence.

Their greatest spiritual leader was Thoth, better known as Hermes, the name given to him by the Greeks. "The *Book of Thoth* . . . contained the secret processes by which the regeneration of humanity was to be accomplished."[1] It taught that "no man can be saved without regeneration"[2], and that this regeneration or "spiritual rebirth is an escape from the delusions of the body"[3], which "has with mass of matter blocked the senses and crammed them full of loathsome lust."[4]

"All that in man is animal is proner unto bad than unto good"[5]; and "where there's passion, nowhere is there good . . . for where is night, day is nowhere."[6] Thus "passions and desires are ills exceeding great"[7]; but "greatest ill of all is that each of these things is thought down here to be the greatest good."[8]

However, it is possible to free oneself from these ills — namely by "continence . . . the power against desire."[9] Just "throw out of work the body's senses, and thy divinity shall come to birth."[10] Then "passion and desire withdraw . . . and thus it is that man does speed thereafter upwards to the harmony."[11] And then "the knowledge of joy has come, and on its coming sorrow flees away."[12]

Thus taught Thrice-Greatest Hermes.

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Other indications of similar knowledge can be found in the *Book of the Dead*, which is "the general body of texts having reference to the burial of the dead and to the new life in the world beyond the grave, which texts were in use among the Egyptians since about 4500 B. C." [13]

It contains such suggestive sections as: "The chapter of repulsing the serpent"[14], and "The chapter of a man not being bitten by a serpent."[15] It speaks of "the serpent . . . coiled round a lotus flower"[16] — this flower symbolizing man, for the deceased is saying: "I am the pure lotus."[17]

In the chapter generally known as "The Negative Confession"[18] the person who has left the physical body appears as an applicant for spiritual instruction. To prove his worthiness he is saying: "I have not . . . defiled my body"[19], "I have not committed fornication"[20], "I have not polluted myself"[21], "I have not lusted . . . nor have I done any other abominable thing"[22]; "I am pure, I am pure, I am pure."[23]

Triumphant sounds the announcement in another part of the *Book of the Dead*: "The Apophis is overthrown!"[24] Now, "Apophis is the serpent . . . the symbol of human passions."[25] Also "Apophis is the enemy of Ra (who is Light)."[26] The passions are ever known as the enemies of spiritual enlightenment.

Thus taught the *Book of the Dead*; and accordingly "the destruction of the serpent . . . frequently occurs in the Egyptian sculptures."[27]

That the power of sexual purity was recognized in ecclesiastic circles is proven by the fact that "chastity and purifications were common to all the Egyptian priests."[28]

And that moreover the efficacy of abstinence was popularly acknowledged becomes apparent when one reads that "when any king died all the inhabitants of Egypt united in mourning for him for seventy-two days . . . and no one would have dared to indulge in sexual intercourse during that time."[29]

Thus in ancient Egypt as elsewhere was abstinence from sexual acts known to have an efficacious influence extending far beyond the physical realm.

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1 HALL, *Encycl. Outline of Symbolical Philosophy,* xxxviii.
2 HERMES, *The Divine Pymander,* VII, 1; (Everard's transl., 41).
3 HERMES, *Poimandres,* XIII, 13; quoted in: ANGUS, *Mystery Religions,* iii, 98.
4 HERMES, *Corpus Hermeticum,* VII, 3; in: MEAD, *Thrice-Greatest Hermes,* II, 121.
5 HERMES, *Excerpts by Stobaeus,* i, 17; in: MEAD, *Thrice-Greatest Hermes,* III, 12.
6 Same as [4], VI, 2.
7 Same as [4], XII, 4.
8 Same as [4], VI, 3.
9 Same as [4], XIII, 9.
10 Same as [4], XIII, 7.
11 Same as [4], I, 24-25.
12 Same as [4], XIII, 8.
13 BUDGE, *The Book of the Dead, Introduction,* xi.
14 *The Book of the Dead,* xxxix; in [13], Introd. xxxv.
15 Same as [14], xxxiv; in: [13], Introd. xxxiv.
16 Same as [14], xvii; in: [13], 280.
17 Same as [14], lxxxi, A, 1; in: [13], 340.
18 Same as [14], cxxv; in: [13], 347.
19 Same as [14], cxxv, 15; in; [13], 346.
20 Same as [14], cxxv, 11; in: [13], 348.
21 Same as [14], cxxv, 22; in: [13], 348.
22 Same as [14], cxxv, 27; in: [13], 350.
23 Same as [14], cxxv, 21; in: [13], 346.
24 Same as [14], xxxix; quoted in [25], II, 621.
25 BLAVATSKY, *The Secret Doctrine,* II, 621.
26 Same as [25], II, 621.
27 WILKINSON, *Manners and Customs of the Ancient Egyptians,* IV, xiii, 436.
28 PORPHYRY, *De Abstinentia,* IV, 7.
29 DIODORUS, *Library of History,* I, lxxii, 249.

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LXII

HINDUISM

> "Spiritual wisdom is the fruit of indifference to sensual pleasures."
> —*Adhyatma Upanishad*,i,5.

THE SACRED books of the Hindus, which originated in more ancient times than any other known records, contain an inexhaustible store of wisdom. All of the most profound religious and spiritually philosophic ideas of the Occident as well as of the Orient can be traced back to this source. "In the whole world there is no study so beneficial and so elevating as that of the Upanishads"[1]; and these themselves are but commentaries on the still deeper Vedas.

"From the earliest Vedic age Hindu thought turned to . . . annihilations of the carnal desires."[2] Even in immemorial times the fact was well known that "only through a chaste life can a student find the sacred knowledge."[3] "A command over our passions . . . is declared by the Vedas to be indispensable in the mind's approximation to the divine."[4] Sexual purity was held to be so imperative for an understanding of things spiritual that several of the Upanishads close with a remark to the effect that "the supreme mystery of the Vedas is not to be declared to those whose senses are not subdued."[5]

To grow up to be a worthy member of his caste the young Hindu was given in full charge of a guru (teacher), who considered it "a most fortunate circumstance if he found in his pupil a natural aptitude for the pure life"[6], since only "he who is . . . ever pure reaches the goal."[7] "Neither the study of the Vedas . . . nor austerities ever procure attainment to one whose heart is contaminated by sensuality."[8] During the whole period of apprenticeship, which lasted until after his twentieth year, the youth was bound by vow to the 'Rules of Studentship', one of the strictest of which reads: "He shall preserve his chastity."[9]

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Those who wished to devote themselves to the highest possible spiritual existence preserved their undefiled juvenile chastity through the rest of life. An outstanding modern example of this was the saintly Ramakrishna, who in the nineteenth century taught and exemplified a return to the original rules of purity of orthodox Hinduism. "He was a triumphant example, a living realization of the complete conquest of lust."[10] And long before him "many thousands . . . who were chaste from their youth have gone to highest heaven without continuing the race."[11] Also "for the women whose temperament induced them to remain single and unmarried the life of the celibate was open in the same way as for the men"[12]; "there were female ascetics as well as male."[13]

But for the majority the student period was followed by that of a householder. The adult, "to discharge his duty to society . . . must beget children, not only that the race might be continued but also that bodies might be supplied by parents devoted to the ideal of the religious or philosophic life, so that advanced souls might find birth in favorable conditions. This is the ancient rule laid down by the Manu of the Aryan Hindus."[14]

The 'Laws of Manu' were given by this great teacher of the Aryan race "for the training of a nation of energetic, powerful, nobly mannered and dignified men."[15] In their marriage "great temperance in sexual relations was enjoined"[16] by these laws, practically intended to restrict sexual congress as closely as possible to procreative purposes only. "Wise and grand, far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the license tacitly allowed to man in [so-called] civilized countries."[17] Based on these laws "the noblest ideal of married life ever given to the world is found in Hinduism, of husband and wife drawn together by spiritual affinity rather than by fleshly desire . . . and joined for spiritual growth."[18]

After the service to the race was accomplished, after the children grew up, the parents were free to go into seclusion, taking up "the life in the forest, husband and wife . . . leading there a life of peaceful contemplation"[19], and

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"delighting in what refers to the soul . . . entirely abstaining from sensual pleasures."[20]

Thus the life of the spiritually-minded Hindu was normally passed in an ideal way, "in a series of gradually intensifying ascetic stages, through which he was more and more purified from all earthly attachment . . . The entire history of mankind has not produced much that approaches in grandeur to this thought."[21] And back of it, always, is "the conviction that, to become perfect, the sex idea must go."[22]

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[1] SCHOPENHAUER, *Parerga und Paralipomena,* II, xvi, 184.
[2] BARING-GOULD, *Origin and Development of Religious Belief,* I, xvii, 344.
[3] *Chandogya Upanishad,* VIII, v, i; in: HUME, *The Thirteen Principal Upanishads,* 266.
[4] THOREAU, *Walden,* xi, 243.
[5] *Svetasvatara Upanishad,* VI, 22; in: *Sacred Books of the East,* XV, 267. See also: *Maitri Upanishad,* VI, 29; and *Brihad-Aranyaka Upanishad,* VI, iii, 12.
[6] BLAVATSKY, *The Secret Doctrine,* II, 479.
[7] *Katha Upanishad,* I, iii, 8; in: TATYA, *The Twelve Principal Upanishads,* 427.
[8] *Laws of Manu,* II, 97; in: *Sacred Books of the East,* XXV, 47.
[9] *Apastamba,* I, i, 2; in: *Sacred Books of the East,* II, 8.
[10] VIVEKANANDA, *My Master,* 61.
[11] Same as [8], V, 159.
[12] DAS, *The Science of Social Organization,* iv, 213.
[13] BESANT, *Ancient Ideals in Modern Life,* iv, 118.
[14] MEAD, *Thrice-Greatest Hermes,* II, 73.
[15] *Advanced Textbook of Hindu Religion and Ethics,* vi, 225.
[16] Same as [15], vi, 229.
[17] Same as [6], II, 429.
[18] BESANT, *Four Great Religions,* 43.
[19] Same as [18], 44.
[20] Same as [8], VI, 49.
[21] DEUSSEN, *Philosophy of the Upanishads,* xvi, 367.
[22] Same as [10], 45.

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LXIII

BUDDHISM

> " Cut down the whole forest of lust! When you have cut down every tree and every shrub, then you will be free!"
> — Buddha, *Dhammapada*, xx, 283.

Nowhere clearer, stronger, or more persistently has perfect chastity been exhorted than in the teachings of the Buddha. "The Buddha's foremost aim was to lead human beings to salvation by teaching them to practise the greatest purity."[1]

"Buddhism, in its origin at least, is an offshoot of Hinduism"[2], which had already proclaimed the ideal of the purified life. But "at the time of the Buddha . . . the purer Vedic teaching was smothered under a mass of fables . . . Rite and ceremonial were all."[3] "Moral life suffered since metaphysical subtleties . . . absorbed the energies of the people."[4] Even those of the priestly caste, "the Brahmanas . . . had fallen into the power of sensual pleasures."[5]

Under such conditions "it was the task of the Buddha to provide a firm foundation for morality."[6] He "reaffirmed the ancient ideal, the essence . . . consisting in spiritual development."[7] In himself "we have a seer of the highest, most developed spiritual power"[8], who "believed in the liberating influence of ethical discipline."[9]

However, in our days as in those of the Buddha, "his doctrine will not be easily understood by beings that are lost in lust."[10] Such as these will hardly be found willing to acknowledge that "when a person has not got rid of . . . the attraction to lusts . . . he has not yet broken through the first bondage in which the spirit is held."[11]

"Buddhism regards sensuality as altogether incompatible with wisdom"[12], with that intuitive spiritual knowledge which "is the greatest treasure of man."[13] Only "when we have the deeper illumination born of moral life we shall have the true enlightenment"[14], the true wisdom. "Only he

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who knows that lusts have a short taste and cause pain, is wise."[15]

Hence "the life of chastity is lived . . . for the purpose of insight and thorough knowledge."[16] Yet not for this purpose only, but also "for the sake of properly making an end of misery."[17]

. . . .

More attractive than wisdom to most people is happiness and liberation from suffering.

On this the Buddha's teachings are particularly concentrated. How to free mankind from misery was the ultimate purpose of his searchings, and it is the essential part of his message. To be sure, "he did not offer any cheap relief . . . There is no appeal to human selfishness, for Buddhism demands a rigorous renunciation of all the pleasures most men care for."[18] However it "not only takes away . . . it provides an irreplaceable substitute for what is so taken"[19], a substitute in the form of the superb joy that goes with freedom from suffering.

Having found that "the origin of misery is desire . . . especially desire for sensual pleasure"[20], the Buddha taught that "the noble truth of the cessation of misery . . . is the complete fading out of this desire."[21] "From him who overcomes this fierce thirst . . . sufferings fall off like waterdrops from a lotus leaf."[22] Therefore "if one longs for happiness, let him cast off all desires"[23]; for only he "who delights in purity . . . gradually arrives at felicity."[24] "Freedom from lust . . . this truly is the highest happiness."[25] "Those who are set free through the entire destruction of craving, only they have attained the ideal."[26]

It was not to his advanced disciples alone, not for the monks alone, but for the sake of all who would free themselves from misery and attain the greatest possible happiness, that the Buddha said: "I proclaim the annihilation of lust . . . I teach the doing away with lust."[27]

. . . .

Often heard is the criticism that in the concept of Nirvana the Buddha taught total annihilation. But "Nirvana does not mean a complete blowing out of the individual soul, but rather . . . the subsiding of all human passions."[28]

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In regard to this the Buddha has stated: "It is true that I preach extinction, but only the extinction of . . . lust."[29]

"One need not have his mortal body die to avoid the clutches of concupiscence."[30] "When the inward fires of lust are extinguished, then one has entered into Nirvana . . . This is the Lesson of Lessons."[31]

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[1] BLAVATSKY, *The Secret Doctrine*, III, 414.
[2] RADHAKRISHNAN, *Indian Philosophy*, I, vii, 361.
[3] BECK, *The Story of Oriental Philosophy*, xi, 162.
[4] Same as [2], I, viii, 352.
[5] *Sutta Nipata*, II, vii, 32; in: *Sacred Books of the East*, X (II), 52.
[6] Same as [2], I, vii, 357.
[7] BESANT, *Four Great Religions*, 123.
[8] Same as [3], xi, 167.
[9] Same as [2], I, vii, 365.
[10] *Mahavagga*, I, v, 3; in: *Sacred Books of the East*, XIII, 85.
[11] *Kethokila Sutta*, 8; in: *Sacred Books of the East*, XI, 225.
[12] WESTERMARCK, *History of Human Marriage*, I, xi, 398.
[13] *Udanavarga*, I, vi, 5.
[14] Same as [2], I, vii, 465.
[15] *Dhammapada*, XIV, 186; in: *Sacred Books of the East*, X (I), 51.
[16] *Iti-vuttaka*, 36; quoted in: HASTINGS, *Encycl. of Religion and Ethics*, III, 490.
[17] Same as [16], 107.
[18] Same as [2], I, vii, 473.
[19] DAHLKE, *Buddhism*, xvii, 245.
[20] *Digha Nikaya*, xxii, 19; in: WARREN, *Buddhism in Translations*, iv, 370.
[21] Same as [20], xxii, 20.
[22] Same as [15], XXIV, 336.
[23] Same as [13], I, ii, 12.
[24] Same as [13], I, iv, 28.
[25] Same as [10], I, iii, 3.
[26] Same as [20], xxi, 6; in: RHYS DAVIDS, *Sacred Books of the Buddhists*, III, 316.
[27] Same as [10], VI, xxxi, 7-8.
[28] MÜLLER, *Six Systems of Indian Philosophy*, viii, 373.
[29] BUDDHA, *Sermon to Sadhu-Simha*; in: TAGORE, *Sadhana*, ii, 32.
[30] BUDDHA, *A Discourse*; in [1], III, 393.
[31] BECK, *The Splendor of Asia*, xviii, 226.

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LXIV
INDIAN PHILOSOPHY

> " When a man follows . . . the way of the body, true wisdom is not born within him."
> —SANKARACHARYA, *Crest Jewel of Wisdom*, 273.

"MAN's never-ceasing effort to . . . raise himself above the level of the beast to a moral and spiritual height finds a striking illustration in India"[1] — not only in its religions but also in its great philosophical systems, towards which many of the foremost thinkers of the Occident have turned for inspiration. "Even the loftiest philosophy of the Europeans . . . appears faltering and feeble in comparison with the abundant light and vigor of the Oriental idealism."[2]

Philosophy in India as elsewhere stands apart from religious creed and doctrine, from devotions and other observances; but in common with the highest aspect of all religion "philosophy in India is essentially spiritual."[3] It "is recommended not as with us for the sake of knowledge, but for the highest purpose that man can strive after in this life"[4], which is a realization of spiritual understanding.

This it seeks to attain through contemplation, for which a clarified mind is deemed indispensable. For the purpose of preparing the mind to grasp the deepest abstract conceptions its profound systems have always contained simple, morally uplifting maxims for practical application, in which the basic idea has never been lost sight of that "ethical perfection is the first step towards spiritual knowledge."[5]

Above all, strikingly noticeable, is "the sublimity with which . . . Indian philosophy expatiates upon and demands the removal of sensuality."[6] "The ancient philosophers of India . . . preached as with a voice of thunder to subdue the passions of the senses."[7] They call "lust and temptation . . . the sharks in the river of life"[8], and remark that "he who rejoices in the objects of senses and passions

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is like a thirsty man drinking poison to quench his thirst."[9] They hold that "the pleasures that are contact-born . . . not in these may engage the wise."[10] And in their flowery way they state that "as the dawning of the day is simultaneous with the passing of the night, so is the dawning of true knowledge simultaneous with the passing of desire."[11]

A person "who would bring his mind into a fit state for contemplation must be devoid of desire and observe invariably continence"[12]; for only the mind of those "who have controlled their senses can attain the spiritual regions."[13] In this direction one's very "aspiration . . . is stifled by the net of unspiritual desires."[14]

. . . .

Through spiritual realization "every school of Indian philosophy seeks liberation from the limits of painful existence."[15] In almost identical language they agree that "liberation is nothing but the cessation of the impediments"[16]; and since passion in every form is pointed out as one of the strongest impediments[17], it is evident that he "who is affected with passions cannot obtain liberation."[18]

"Fascination by the body . . . is the great death for him who is seeking liberation."[19] "If you long ardently for liberation, put sensuous desires away"[20], for just as "fire when fed with fuel blazes forth"[21], so "one's appetites are never satiated by indulgence"[22] but are only increased by every gratification.

. . . .

The leading systems of philosophy in India "all undertake to supply the means of knowing the nature of the Supreme Being."[23] But in doing so they call attention to the fact that "one who is drawn to earthly pleasures can never see Brahma."[24] Only if "freed from passion . . . and purified in the fire of wisdom, men have entered into a realization of the Supreme."[25] Only "when one cherishes no desire . . . then is one said to have attained to the state of Brahma."[26]

"In still another respect all the leading systems of Indian philosophy are alike: they always promise . . . the attainment of the highest bliss that can be attained by man."[27] This consists in "the felicity which arises from the

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destruction of all desire."[28] And since "everything comes to the purified"[29], such felicity "surely comes to one . . . whose passions and desires are subdued."[30] Unfailingly "those who have discarded all pleasures of the senses . . . attain the supreme bliss."[31]

All of which shows that Indian philosophers, who with unparallelled sagacity and profundity have reasoned the matter out, come to the one conclusion: that for all spiritual attainment "one must . . . free oneself from sensuality"[32], one must become pure.

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1 RADHAKRISHNAN, *Indian Philosophy,* II, xi, 766.
2 SCHLEGEL, *Aesthetica and Miscellaneous Works,* VIII, III, iv, 520.
3 Same as [1], I, i, 24.
4 MÜLLER, *Six Systems of Indian Philosophy,* viii, 370.
5 Same as [1], I, i, 52.
6 HEGEL, *Philosophy of History,* 124.
7 MÜLLER, *Three Lectures on the Vedanta Philosophy,* i, 14.
8 *Mahabharata, Vana Parva,* ccvi, 640.
9 SANKARACHARYA, *Mahavakyadarpanam,* 207; in: *The Theosophist,* XIV, 18.
10 *Bhagavad Gita,* v, 22.
11 *Yoga Vasishta*; in: *The Theosophical Review,* XXV, 245.
12 *Vishnu Purana,* VI, viii, 652.
13 Same as [8], *Vana Parva,* cclix, 771.
14 *Viveka Chudamani,* 275; in: *The Theosophist,* VII, 730.
15 BESANT, *Four Great Religions,* 25.
16 *Samkhya Sutras,* vi, 20.
17 PATANJALI, *Yoga Sutras,* II, 3.
18 Same as [16], iv, 25.
19 SANKARACHARYA, *The Crest Jewel of Wisdom,* 87.
20 Same as [19], 84.
21 Same as [8], *Canti Parva,* xvii, 5.
22 Same as [8], *Adi Parva,* lxxv.
23 Same as [4], ix, 449.
24 Same as [9], 210.
25 Same as [10], iv, 10.
26 Same as [8], *Canti Parva,* xxvi, 14.
27 Same as [4], viii, 370.
28 Same as [8], *Canti Parva,* clxxiv, 48.
29 Same as [16], iii, 29.
30 Same as [10], vi, 27.
31 Same as [14], 471.
32 Same as [8], *Vana Parva,* ccxv, 666.

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LXV
CHINESE PHILOSOPHY

"To be guileless and pure . . . this is the way to nourish the spirit."
— KWANG-TZE, *Kho-I*,iii.

THE WAY to a spiritualized existence, which has always been the subject of every uplifting philosophy as well as of religion, has long been known in China as the Tao.

China's philosophers discussed the Tao many centuries before any sign of culture existed amongst white races. For what Lao-Tze, Confucius and others taught about six centuries B.C. was but a systematized compilation of what some of their forefathers already had been thinking and teaching through several generations. "Confucius's own acknowledgement that he was 'a transmitter and not a maker' . . . is well known"[1]; and as to Lao-Tze, "there was a Taoism earlier than his."[2]

If China, the land of the crouching dragon, had absorbed the spiritual sunlight that floods the Tao, and by a concentration of its rays had withered the dragon of the senses, it could have become the world's center of spiritual enlightenment. It would have been exemplifying the highest sexual ethics.

Even as it is, the educated classes among "the Chinese exalt and deify chastity as a means of bringing soul and body nearer to the highest excellence"[3] — not only for the women, but "it is held up as an ideal even to men."[4] "The reason why all men are not able to attain to this is that their minds have not been cleansed, and that their desires have not been sent away."[5] Therefore "during all hours of the day let one's thoughts be constantly fixed on absolute purity."[6] "Purity is that in which the spirit is not impaired."[7]

As to desires, "no food is better for the heart than few desires."[8] "Where lusts and desires are deep, the springs of the heavenly are shallow"[9]; but "if you keep your body as it should be, the harmony of heaven will come to you."[10]

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For this reason "the superior man . . . guards against lust."[11] Only "he who is desireless can sound the deep spiritual mystery of things."[12]

Having found the Tao, having become spiritualized, "the superior man does not say [in regard to desires] 'it is my nature'."[13] He does not try to find excuses for acts which are inimical to his stage of development. He knows too well that "the spirit of man loves purity"[14], and that "sensuality is the chief of vices."[15] Therefore "the wise man . . . puts away indulgence."[16]

"The men who understand the Tao do so simply by means of absolute purity"[17]; for only "he who has this absolute purity enters gradually into the true Tao."[18] Hence "it is he who can embody purity whom we call the true man."[19]

These few quotations from Chinese philosophical writings show how they, too, contain the same basic insight which is found everywhere else — namely that "purity . . . gives the correct law to all."[20]

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1 LEGGE, "Texts of Taoism"; in: [21], XXXIX, 1.
2 Same as [1], XXXIX, 1.
3 WILLIAMS, *The Middle Kingdom*, II, xviii, 193.
4 WESTERMARCK, *Origin and Development of the Moral Idea*, II, xlii, 427.
5 KO YÜAN, *The Classic of Purity*, i, 4; in: [21], XL, 251.
6 *Zah Yung King*, ii; in: [21], XL, 270.
7 KWANG-TZE, *Kho-î*, iii; in: [21], XXXIX, 367.
8 MENCIUS, *Tsin Sin*, I, xxxv; in: LYALL, *Mencius*, XIV, 238.
9 KWANG-TZE, *Ta Zung Shi*, ii; in: [21], XXXIX, 238.
10 KWANG-TZE, *Kih Pei Yû*, iii; in: [21], XL, 61.
11 CONFUCIUS, *Analects*, XVI, vii; in: LEGGE, *Chinese Classics*, I, 312.
12 LAO-TZE, *Tao Teh King*, I, i, 3; in: [21], XXXIX, 47.
13 Same as [8], II, xxiv; in: LEGGE, *Chinese Classics*, II, 489.
14 Same as [5], i, 3; in: [21], XL, 251.
15 *Ku Sz'Kiung Lin*; quoted in: [3], I, xii, 589.
16 Same as [12], I, xxix, 2; in: [21], XXXIX, 72.
17 LÎ HSI-YÜEH, *Commentary on the Khing Kang King*; quoted in: [21], XL, 254.
18 Same as [5], i, 5; in: [21], XL, 252.
19 Same as [7], iii; in: [21], XXXIX, 367.
20 Same as [12], II, xlv, 2; in: [21], XXXIX, 88.
21 *Sacred Books of the East* (Edited by Max Müller)

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LXVI

GREEK AND ROMAN PHILOSOPHY

"The true votaries of philosophy abstain from all fleshly lusts."
— PLATO, *Phaedo*, 82.

THE GREATEST of the Greek and Roman philosophers based their opinions on secret teachings. These they had obtained either through direct superphysical contacts and experiences, as did for instance Plotinus[1]; or through initiation in the Ancient Mysteries, as in the case of Plato and of Iamblichus[3]; or by going like Pythagoras[4] and Apollonius[5] to the centers of transcendental learning in India and in Egypt.

Others absorbed such knowledge indirectly from the teachers around whom they gathered. Thus the ancients touched a source of metaphysical and of spiritual information to which later philosophers have rarely had access. This touch has given the indisputably lasting value to their writings; and it is the reason why "there is an ascetic element in all the great philosophies of the past."[6] Almost without exception they offer cathartic teachings for practical soul-development.

From Pythagoras to Proclus, who lived a thousand years apart, there is an ever recurring insistance on purification as a means of attaining to a superior human existence. And most of the teachers knew the value of such purification from their own experience, from what they themselves had attained by striving to exemplify it in their own lives.

. . . .

"The whole school of Pythagoras made chastity one of its leading virtues."[7] "The main end and design of his philosophy was to disengage the mind from the bonds of the body"[8], and "to free the soul from the fetters of sense."[9] This is evident from his exhortation: "Fight and overcome thy foolish passions, be sober and chaste."[10] He and his followers considered that "continence precedes the acquisi-

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tion of every good"[11], and that "it is impossible for the same person to be a lover of body and of divinity."[12] "The life represented by the thraldom of the senses the Pythagoreans conceived to be spiritual death, while they regarded death to the sense-world as spiritual life."[13]

Of sexual indulgence Pythagoras said that "it is always harmful and not conducive to health."[14] "And once when he was asked when one might indulge in sex he replied: 'whenever you want to be weaker than yourself'."[15] "In the first place . . . we should not have sexual connection for the sake of pleasure, but only for the sake of begetting children."[16] For "nature produced the seed for the sake of producing children, and not for the sake of lust."[17]

The best known of the later Neo-Pythagoreans, "Apollonius of Tyana . . . lived a life of celibacy."[18] "While yet a mere youth, in full bodily vigor, he mastered the maddening passion."[19] Without this accomplishment it would have been impossible for him to show all through life such a remarkable degree of spiritual attainment.[20] So successful was he in this respect that after his death "his name was invoked as a being of superhuman powers."[21]

. . . .

About Socrates we have the declaration by one of his own disciples that "his great continence was known to every one."[22] Others have said that "he could never be persuaded that one's felicity was placed in the enjoyment of corporeal delights."[23] "He rebuked the licentiousness of his age continually, and sought to shield his disciples from its contamination."[24] "So long as they were with him they found in him an ally who gave them strength to conquer their passions."[25]

"He exhorted his companions to practise self-control in the matter of sexual indulgence."[26] "Of sensual passion he would say: 'avoid it resolutely; it is not easy to control yourself once you meddle with that sort of thing'."[27] And "his own self-control was shown by his deeds yet more clearly than by his words."[28]

All told, "the Socratic philosophy . . . bids the heart turn from the temporal to the eternal; and it does so . . . by sublimating erotic passion."[29]

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Plato, the greatest exponent of Socratic philosophy, naturally offers much material for a work which is essentially ultra-platonic. Therefore quotations from his writings occur in several sections of this book. Far from advocating or upholding any yielding to the body's impulses "Plato describes how the man who restrains passions . . . is led to the goal."[30] And he himself "refrained from all venereal pleasure through love of contemplation of truth."[31]

"He based his moral system upon the distinction between the bodily or sensual and the spiritual part of our nature."[32] The latter he called the soul, and "he never for a moment assumed . . . that the body could be important enough to receive consideration ahead of the soul."[33]

"Nature orders the soul to rule and the body to serve."[34] But in far too many people, unfortunately, "the body is the grave of the soul."[35] Since "the body is always breaking in upon us, causing turmoil and confusion"[36], "we make the nearest approach to wisdom when we . . . are not surfeited with the bodily nature but keep ourselves pure."[37] Hence especially "a philosopher will calm his passions"[38]; "by no means . . . ought a philosopher to care about the pleasures — if they are to be called pleasures — of sex."[39]

Plato makes an idealistic effort to find "a way to make men . . . abstain from intentionally destroying the seeds of human increase, or from sowing them in stony places in which they will take no root."[40] This ideal of Plato's, carried out in all its logical consequences, is identical with the one presented in the volume in hand. For only when the physical expression of sex is limited to propagation is there no intentional destruction and waste of seed.

. . . .

To Aristotle, the great independent thinker, is ascribed a volume[41] written for Alexander the Great, whose tutor he had been. In it he advises to "avoid the inclinations to animalistic pleasure, for . . . such pleasure brings with it stains on the soul."[42] "Do not yield to the desire for sexual intercourse"[43], for "what glory is it . . . to follow the action of brutes?"[44] Moreover, "sexual intercourse involves the destruction of our bodies, the shortening of life."[45] "The self-restrained man stands firm against passion."[46]

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Cicero, the eclectic, "culled from every accessible philosophy those elements which were regarded as most helpful for the higher life."[47] He found that "nothing is more hostile to this . . . than sensual pleasure."[48] "Such pleasure . . . extinguishes completely the light of the soul."[49] In fact, he avers that there is "no more deadly curse . . . than carnal pleasure."[50]

Therefore "we should be made to understand . . . how noble it is to live with abstinence."[51]

Even Epicurus — popularly supposed to be the apostle of pleasure, of any form of pleasure as the highest good — taught that "no one was ever the better for sexual indulgence, and it is an exception if he be not the worse."[52] And he stated that "all such desires as lead to no pain when they remain ungratified are unnecessary, and the longing is easily got rid of."[53]

This last statement strikingly coincides with Plato's saying that "the desires of which one may get rid . . . of which the presence does no good, and in some cases the reverse of good . . . are unnecessary."[54] Both statements definitely apply to sexual desires, the unfulfillment of which in normal cases leads to no pain and which can be overcome with little effort.

In every way "Epicurean ethics rise much higher than the ethics of mere pleasure."[55] Epicurus himself wrote· "When we say that pleasure is the end and aim, we do not mean the pleasures of sensuality, as we are understood to do by some through ignorance, prejudice or wilful misrepresentation."[56] Even in his own days he was misinterpreted by the seekers of body-pleasures.

Only in misconstrued and popularized form has Epicureanism been turned into a doctrine inculcating bodily satisfaction. In essence the Epicurean philosophy is one of pure joy, more than of impure pleasure.

. . . .

According to the Stoics "the passion of lust is a craving from which good men are free."[57] "The stoic ideal was passionlessness."[58] "Stoicism . . . in placing the happiness of life in intellectual and moral action, destroys the temptation of sensual gratification."[59]

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Zeno, founder of the stoic system of thought, defined "passion . . . as irrational and unnatural, or as impulse in excess."[60] And his disciple Chrysippus said that "the cause of disharmony and of an unhappy life is that men follow . . . the lower animal principle and let it run away with them."[61]

Seneca, foremost amongst the Stoics, reiterated that "sexual desire has been given to man not for the gratification of pleasure but for the continuance of the human race."[62] "When once you have escaped the violence of this secret destruction implanted in your very vitals, every other desire will pass you by unharmed."[63] Carnal "pleasure is a low act, brought about by the agency of our inferior and baser members."[64] It is "short, and apt to pall upon us . . . There is nothing grand about it, nothing worthy of a man's nature."[65] All told, "passions are objectionable impulses."[66] "There await us, if ever we escape from these low dregs . . . peace of mind and perfect liberty."[67]

Epictetus, another Stoic, declared that "what you give to your body you presently lose, but what you give to the soul remains forever."[68] Therefore "you must altogether control desire"[69], and "aspire to converse in purity with your own pure mind."[70] "Chastise your passions that they may not chastise you."[71] "You will be free when you deliver yourself from appetite."[72]

And Marcus Aurelius called attention to "what revolting creatures men are in sexual intercourse."[73] He stated that "the pleasures of sexual love are derived from the most grossly animalistic causes"[74], and advised to "put aside . . . all accretions born of the fleshly affections."[75] He warned against "allowing the spiritual part to be defeated by . . . the body with its gross pleasures"[76], and urged one "never to be overpowered either by the senses or the appetites, for both are animal."[77]

. . . .

"A fresh stimulus to asceticism was found in the neoplatonic philosophy."[78]

Plotinus for instance "requires a purification of being, a complete alienation of desire from external things."[79] "If the friend of unclean pleasures, living a life of abandonment

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to bodily sensation . . . is to win back his grace, it must be his business to scour and purify himself."[80] "Let the soul but be cleared of the desires that come by its too intimate converse with the body and be emancipated from all the passions."[81] "The pleasure demanded for the sage's life cannot be in . . . any gratifications of the body, for these stifle happiness."[82]

Porphyry, most eminent disciple of Plotinus, held that "venereal connections are attended with defilement. All venery pollutes."[83] Surely "the gods do not hear him who invokes them if he is impure from venereal connections."[84] "If we wish to liberate ourselves from the fetters of the corporeal nature we must withdraw . . . from the passions."[85] "To worthy men abstinence from corporeal pleasures is appropriate."[86]

Iamblichus, pupil of Porphyry, remarked that "a venereal connection proceeds . . . not from divine necessity."[87]

And Proclus, last of the Neo-Platonists, postulated that "the one salvation of the soul is . . . a flight from every thing which adheres to us from generation . . . since such a flight alone cuts off and obliterates the passions."[88]

. . . .

Now, some will peremptorily reject whatever the ancients have said, claiming that none of it is applicable to modern, changed conditions.

But the subject of their philosophy, man, is not much changed. And "for an understanding of human nature we are still very largely dependent, as they were, upon introspection, general observation and intuition."[89] Of all these factors the ancients, in their less turbulent existence, could make much better use than we who live in an age of speed and feverish excitement and exclusive preoccupation with materialistic interests.

In our concentration upon the physical changes which science and sociology bring about, we are apt to forget that beyond all worldly changes there remain the unchanging laws of nature. The laws which not only keep the stars in their courses, but which regulate the evolution of microcosm as well as of macrocosm, are as immutable and eternal as ever. And also the result of any violation of these laws is

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still the same as it was in the days of the Greek and Roman philosophers. And they, "the sages of former times knew more about the fundamental laws of nature than is admitted today."[30]

Hence their opinions about men and morals are basic, and thereby as relevant and pertinent now as when first promulgated. The unanimity of their expostulations against sexual gratifications forms a valuable link in the chain of evidence in favor of the ideal of purification.

* * * * *

1 PORPHYRY, "On the Life of Plotinus", xxiii; in: PLOTINUS. *Ethical Treatises*, I, 24.
2 BRUNTON, *A Search in Secret Egypt*, xi, 175.
3 MEAD, *Thrice-Greatest Hermes*, III, 285.
4 GUTHRIE, *Pythagoras*, I, 9.
5 PHILOSTRATUS, *Life of Apollonius of Tyana*, III.
6 LIPPMANN, *Preface to Morals*, ix, 157.
7 LECKY, *History of European Morals*, I, i, 106.
8 DACIER, *Life of Pythagoras*, 29.
9 BLAVATSKY, *Isis Unveiled*, I, i, 7.
10 PYTHAGORAS; quoted in: OLIVET, *Golden Verses of Pythagoras*, 115.
11 DEMOPHILUS, "Pythagoric Sentenses"; in: SALLUST, *On the Gods and the World*, 111.
12 Same as [11], 114.
13 HALL, *Encycl. Outline of Symbolical Philosophy*, cci.
14 PYTHAGORAS; quoted in: LAERTIUS, *Lives of Eminent Philosophers*, VIII, i, 9.
15 PYTHARORAS; quoted in: [4], I, 160.
16 LUCANUS, *On the Nature of the Universe*, iv, 21.
17 CHARONDAS, "Preface to a Treatise of Laws"; in: TAYLOR, *Political Fragments of ancient Pythagoreans*, 45.
18 Same as [7], II, v, 315.
19 Same as [8], I, xiii, 35.
20 Same as [5].
21 *Encyclopedia Britannica*, (Ninth edition), I, 165.
22 XENOPHON, *Memoirs of Socrates*, I, iii, 53.
23 PORPHYRY, *De Abstinentia*, III, 1.
24 DAWSON, *Ethics of Socrates*, xviii, 314.
25 XENOPHON, *Memorabilia*, I, ii, 24.
26 Same as [25], II, i, 1.
27 Same as [25], I, iii, 8.
28 Same as [25], I, v, 6.
29 SANTAYANA, *Platonism and the Spiritual Life*, viii, 28.
30 BLACK, *Culture and Restraint*, v, 131.

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31 Aquinas, *Summa Theologica,* XIII, 111.
32 Same as [7], I, i, 105.
33 Tanner, *The Intelligent Man's Guide,* lxix, 236.
34 Plato, *Phaedo,* 80.
35 Plato, *Cratylus,* 400.
36 Same as [34], 66.
37 Same as [34], 67.
38 Same as [34], 84.
39 Same as [34], 64.
40 Plato, *Laws,* VIII, 839.
41 Aristotle, *Secreta Secretorum.*
42 Same as [41], ix; quoted in: Bacon, *Opus Majus,* II, 680.
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44 Same as [41], xvii; quoted in: Bacon, *Opus Majus,* II, 682.
45 Same as [41], xvii; quoted in: Bacon, *Opus Majus,* II, 682.
46 Aristotle, *Nicomachean Ethics,* VII, ix, 2.
47 Angus, *Mystery Religions and Christianity,* v, 227.
48 Cicero, *De Senectute,* XII, xl, 49.
49 Same as [48], XII, xli, 51.
50 Same as [48], XII, xl, 49.
51 Cicero, *De Officiis,* I, xxx, 106.
52 Laertius, *Lives of Eminent Philosophers,* X, 118.
53 Epicurus, "Sovran Maxims", 26; in: [52], X, 148.
54 Plato, *The Republic,* VIII, 559.
55 Kropotkin, *Ethics,* v, 105.
56 Epicurus, "Letter to Menoeceus"; in: [52], X, 131.
57 Same as [52], VII, i, 110.
58 Same as [30], vi, 152.
59 Froude; quoted in: Beck, *The Way of Power,* vii, 136.
60 Same as [52], VII, i, 110.
61 Bevan, *Stoics and Sceptics,* iii, 103.
62 Seneca, "To Helvia on Consolation", xiii, 3; in his *Moral Essays,* II, 463.
63 Same as [62], xiii, 3.
64 Seneca, *On Benefits,* VII, ii, 198.
65 Same as [64], VII, ii, 198.
66 Seneca, *Epistulae Morales,* II, lxxv, 143.
67 Same as [66], II, lxxv, 147.
68 Epictetus, *Fragments,* xxvii, 409.
69 Epictetus, *Discourses,* III, xxii, 244.
70 Same as [69], II, xviii, 155.
71 Same as [68], iv, 403.
72 Same as [68], xxxix, 411.
73 Aurelius, *Meditations,* x, 19.
74 Same as [73], vi, 13.
75 Same as [73], xii, 3.
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77 Same as [73], vii, 55.

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78 LEA, *Sacerdotal Celibacy*, ii, 41.
79 EUCKEN, *Problems of Human Life*, I, 111.
80 PLOTINUS, *Enneads*, I, vi, 5.
81 Same as [80], I, vi, 5.
82 Same as [80], I, iv, 12.
83 PORPHYRY, *De Abstinentia*, IV, 20.
84 PORPHYRY, "Epistle to Anebo"; in [87], 9.
85 Same as [83], I, 31.
86 Same as [83], I, 45.
87 IAMBLICHUS, *On the Mysteries*, IV, xii, 233.
88 PROCLUS, *Platonis Timaeum Commentaria*, V, 330; quoted in: [87], Notes, 364 and 365.
89 Same as [6], ix, 157.
90 HARTMANN, *Occult Science in Medicine*, 5.

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LXVII

MODERN PHILOSOPHY

> **"How much more are . . . the perceiver and obeyer of truth than the foolish and sensual millions around them!"**
> **— EMERSON, *Progress of Culture.***

THE ERA of ancient philosophy faded out into the dark ages of mental and spiritual stupor. During that period of lethargy the component elements of the philosophy of the ancients — mind and spirit — fell apart. When the dawn of enlightenment broke through again, the spiritual element had been absorbed by mysticism, while the mental part, uniting with science, developed into modern philosophy.

Basing itself on material facts, and vaguely speculating upon non-material things, modern philosophy lacks spiritual knowledge and also lacks directions for the acquisition of such knowledge. In the involved mental gymnastics of modern philosophy there is little place for idealistic moral considerations. Especially — as system follows system, each offering a different set of intricate conjectures — rarely a word is said about the need of sexual purification for evolutionary growth. On the contrary the most modern, more and more materialistic systems are if anything antagonistic to the ideal of such purification. "The domestic relations of human beings are reduced by the behavioristic theory to the mere means of securing sexual gratification"[1]; and "under the naturalistic view love . . . is merely the borrowing of a temporary bodily gratification."[2]

"And so they wander further amid the mazes of error and imagine vain philosophies, wallowing in the sloughs of materialism and sensualism."[3]

. . . .

Yet here and there, sporadically, one finds a touch of spiritual insight, a recognition such as by Emerson that "spiritual is stronger than any material force"[4]; or such

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statements as Santayana's that "mortal spirits . . . in so far as they free themselves from false respect for animal passion, may behold finite being in its purity"[5], and that "spirituality is conditioned by . . . a temperament disciplined into chastity and renunciation."[6]

Then there is Eucken with his philosophy of the spirit, who realizes that "within humanity there is an endeavor to . . . free the life of the soul from the bondage of sense"[7], and that "all human morality must have its basis in . . . the spiritual life."[8]

Also it is not so long ago that Sidgwick wrote: "It is agreed that the sexual appetite ought never to be indulged for the sake of sensual gratification."[9] At about the same time Solovyof emphasized that "the flesh is strong only in the weakness of the spirit"[10], and that "supremacy of the spirit over the flesh is necessary in order to preserve the moral dignity of man."[11]

. . . .

In the seventeenth century Spinoza founded one of the first schools of modern philosophy. He "gave us a system of morals which is the supreme achievement of modern thought."[12] He posited that "chastity . . . is not a passive state but indicates a power of the mind."[13] And from personal experience he declared that "the true good becomes more and more discernible . . . after one recognizes that sensual pleasure is only a hindrance."[14]

Shortly before Spinoza's time Descartes had taught that "the principal use of self-control is that it teaches us to be masters of our passions"[15]; and that "when the passions urge us we ought to divert ourselves by other thoughts, until time and rest shall have entirely calmed the emotion which is in the blood."[16]

In that same period Charron declared that "the hindrance to wisdom which a man must carefully avoid . . . is the confusion of his passions."[17]

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Outstanding in the eighteenth century is Kant. "The morality which Kant enforces is of a strong and manly type."[18] "His maxim was *sustine et abstine* (sustain and abstain); his practice illustrated this."[19]

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He made it clear that in contrast to bodily pleasures "the more refined enjoyments . . . do not wear out but rather increase the capacity of further enjoyment; and while they delight they at the same time cultivate."[20] The essence of Kant's moral teachings is contained in his statement that "first, it is a man's duty to raise himself . . . out of his animal nature."[21]

"Perhaps the day will soon come when a disintegrating civilization will welcome again the Kantian call."[22] His is but a repetition of the call of the ages sent out to floundering mankind in ever varying form.

. . . .

"Comte . . . the first really consistent social philosopher of the nineteenth century . . . again assigned to asceticism its full rights."[23]

In his positive system of philosophy he explained how "positivism teaches . . . that sexual purity has a close connection with the physical and intellectual improvement of the individual and of the race."[24] As planned by him "education will make all feel the defects of the sexual impulse, and will raise a hope of its entire desuetude."[25] For "it is possible to effect the inaction of this impulse, now stimulated unduly by the brain, and to attain this result with ease."[26] In fact "the requirements to which this impulse relates can be so easily reduced that it is more susceptible of modification than any other."[27]

"To control the sexual impulse efficiently has always been and ever will be regarded as the highest test of human wisdom."[28] "Philosophers really untrammeled by superstition ought more and more to look upon that impulse as tending to interfere with the true purpose of the vivifying fluid"[29], "which has as its chief purpose the supply to the blood of a stimulating element, capable of invigorating the action of all the organs."[30] In these words Comte showed his understanding of the transmutability of the sex force and of the enormous evolutionary importance of that transmutation.

. . . .

Also in the nineteenth century Schopenhauer promulgated his views about "the will to live", by which he prac-

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tically meant: the will to live a materialistic and worldly life.

He considered that "the greatest, most important and most significant phenomenon that the world can show is . . . the quiet, unobserved life of one who has attained to the knowledge in consequence of which he denies the will to live."[31] "His body may express the sexual impulse, but . . . he desires no sensual gratification under any condition."[32] "One who has thus attained to the denial of the will to live is filled with inward joy . . . It is a peace that cannot be shaken . . . a state infinitely surpassing everything else."[33] But "voluntary and complete chastity is the first step in the denial of the will to live."[34]

Once one begins to see the enviable results obtainable by this denial one cannot but agree with Schopenhauer that "the sexual impulse appears as a malevolent demon that strives to pervert, confuse and overthrow everything."[35]

. . . .

"A serious historical investigation shows the bond between the ascetic ideal and philosophy . . . It was only in the leading strings of this ideal that philosophy really learned to make its first steps."[36] So said Nietzsche.

"A distaste for the lower gratifications of the senses and a deliberate judgement that . . . the spiritual faculties should be cultivated at the expense of the animal propensities, have ever been evidenced in the lives of philosophers."[37] At least the true philosopher has always felt the necessity of sexual purity, for "he sees therein an optimum of the conditions of the highest and boldest intellectuality."[38]

"Wherever philosophers have existed there exists a real irritation and rancor on their part towards sensuality . . . There similarly exists a real philosophic affection for the whole ascetic ideal . . . If a philosopher lacks both, then he is — you may be certain of it — never anything but a 'pseudo'."[39]

In the true philosopher this ascetic attitude is the outcome of the ingrain, intuitive insight that spiritual wisdom and cognition of truth are not attainable without the annihilation of every remnant of sensuality.

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1 SOCKMAN, *Morals of Tomorrow,* II, viii, 166.
2 Same as [1], II, viii, 167.
3 PIKE, *Morals and Dogma of Freemasonry,* xxvii, 583.
4 EMERSON, "Progress of Culture"; in his *Complete Writings,* II, 797.
5 SANTAYANA, *Platonism and the Spiritual Life,* xxiii, 83.
6 Same as [5], xi, 38.
7 EUCKEN, *Life's Basis and Life's Ideal,* II, 147.
8 Same as [7], III, 339.
9 SIDGWICK, *Methods of Ethics,* III, ix, 330.
10 SOLOVYOF, *Justification of the Good,* I, ii, 47.
11 Same as [10], I, ii, 57.
12 DURANT, *The Story of Philosophy,* iv, 197.
13 SPINOZA, *Ethics,* III, lvi, Note; in his *Chief Works,* II, 169.
14 SPINOZA, *On the Improvement of the Understanding*; in his *Chief Works,* II, 6.
15 DESCARTES, *The Passions of the Soul,* III, 212; in his *Philosophical Works,* I, 427.
16 Same as [15], III, 211.
17 CHARRON, *Of Wisdom,* II, i, 213.
18 EUCKEN, *The Problem of Human Life,* III, ii, 449.
19 ABBOTT, Introduction to *Kant's Critique of Practical Reason,* xliii.
20 KANT, *Der Kritik der praktischen Vernunft,* I, I, i, 3.
21 KANT, *Metaphysik der Sitten,* II, Einleitung, v, A.
22 Same as [12], vi, 314.
23 FOERSTER, *Marriage and the Sex Problem,* I, ix, 162.
24 COMTE, *System of Positive Polity,* I, 207-208.
25 Same as [24], IV, 215.
26 Same as [24], IV, 215.
27 Same as [24], III, 380.
28 Same as [24], III, 380.
29 Same as [24], IV, 251.
30 Same as [24], IV, 242.
31 SCHOPENHAUER, *The World as Will and Idea,* IV, lxviii, 498.
32 Same as [31], IV, lxviii, 491.
33 Same as [31], IV, lxviii, 504.
34 Same as [31], IV, lxviii, 491.
35 Same as [31], IV, xliv, 339.
36 NIETZSCHE, *Genealogy of Morals,* III, 9.
37 WOODHOUSE, *Monasticism,* ii, 37.
38 Same as [36], III, 7.
39 Same as [36], III, 7.

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LXVIII

MODERNISTIC SOPHISTRY

> "We must regard as accomplices of the snake all who try to tell us that happiness is to be found in the range of bodily impulse."
> — TANNER, *The Intelligent Man's Guide*, lxx, 240.

CHARACTERISTIC OF the modern mind is its concentration on materialistic values, its contemptuous attitude towards morality, its juggling with spurious science, its jabbering of philo-sophistry. In its conceit and its ignorance of spiritual verities it considers its own ideas superior to the wisdom of all times. The latter it decries as obsolete, as antiquated and outworn pedantry of bygone ages, not fitted to the popularized new knowledge and the new conditions of the present day and age. Yet, in so far as sexual morals are concerned, the central thought about this newness of knowledge and of conditions is focussed on nothing but the general availability of means of contraception.[1]

In reality there is no such thing as obsolescence of the spiritual essence of philosophy, because this is not subject to the shifting changes of material and social conditions; and there is no out-of-dateness of cosmic principles, or of verities upon which rests the wisdom of the sages and deep thinkers of all times.

The modernist restricts his field of vision by his negation of spirit, by limiting his attention to physical laws and to materialistic mind. This self-willed limitation in itself causes incompleteness and imperfection, therefore misjudgement and fallacy in his deductions and opinions. Whereas all great thinkers always have sought to understand and contact spirit; and it is this underlying element that has given the deeper value to their writings. The works of the ancient sages will be quoted and reprinted, and their ideas and ideals will still be recognized as fundamentally true, long

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after the gaudy bubble of modernistic sophistry has burst and ended its short-lived spectacular existence.

. . . .

Naturally the ultra-moderns prefer to gather around those whom they have adopted as their own new prophets, who cleverly "cloak animal desire in words that make it seem respectable."[2] "They center all their thoughts upon the pleasures of the body . . . in the belief that for its sake man has come into being"[3]; "they set up for the animal appetite and openly declare that . . . the chief good is what affords best entertainment to the senses."[4]

"The modern world has assumed almost as a matter of course that the human passions . . . by their fulfillment achieve happiness."[5] As one of its apostles asserts: animals we are and animals we remain, and the path to our regeneration and happiness, if there be such a path, lies through our animal nature."[6] Certainly, those who choose to remain animals will always have plenty of reason to doubt the existence of a path to regeneration and happiness, for it can never be found through the animal nature! "Happiness is to be found . . . in the development of the highest faculties at the expense of those less noble."[7] Moreover, "man is destined to be a human being and not an animal; and . . . to be human he must do away with the animal in him"[8], by restraining his animal impulses.

But "the common cult of the day is that a man should follow his impulses without restraint."[9] "Modern morality . . . is no more than a surrender to the wishes and moods of the individual."[10] "Love . . . has been reduced to the raw realism of a sex experience."[11] "A sordid and ignoble realism offers no resistance to the sexual impulse."[12] "To the demon of sex . . . the human conscience of our day answers . . . 'Si libet, licet.' ('If you desire it, you may')."[13] And this self-assertive self-indulgence is taught to be the way to self-realization! But real "self-realization consists not in the exercise of elemental passions, but in their sublimation."[14]

Under the influence of modern sophistry any spiritual ideal is disdainfully derided as a puerile superstition; and "chastity, the principal foundation of moral firmness . . .

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has become a subject of ridicule."[15] Self-condemnatory, self-destructive even is this disesteem and disregard of chastity; for "the society in which its estimation sinks to a minimum is in the last stages of degeneration."[16]

"The cultural behavior of any human society depends . . . on the state of energy into which, as the result of its sexual regulations, the society has arrived."[17] "If we increase pre-nuptial and post-nuptial sexual opportunity . . . our mental and social energy will decline."[18] "If sexual freedom is the rule, there can be no such energy"[19], and the race must fall from its cultural level. Therefore "the new-fashioned naturalism in relation to all matters of sex . . . betokens the definite closing down of civilization."[20]

* * * * *

1 See Ch. xxii, Birth Control.
2 CURTISS, *Letters from the Teacher,* I, ix, 190.
3 HERMES, *Corpus Hermeticum,* IV, 5; in: MEAD, *Thrice-Greatest Hermes,* II, 87.
4 MORE, *Enchiridion Ethicum,* I, v, 29.
5 LIPPMANN, *Preface to Morals,* ix, 158.
6 RUSSELL, (Mrs.), *The Right to be Happy,* vi, 241.
7 BARING-GOULD, *Origin and Development of Religious Belief,* I, xvii, 349.
8 PARACELSUS, *Philosophia Occulta*; quoted in: HARTMANN, *Occult Science in Medicine,* I, 20.
9 BLACK, *Culture and Restraint,* vi, 169.
10 EUCKEN, *Life's Basis and Life's Ideal,* III, 341.
11 SOCKMAN, *Morals of Tomorrow,* I, iv, 83.
12 HUXLEY, *Do What You Will,* 155.
13 MEREJKOWSKI, *The Secret of the West,* II, i, 207.
14 RADHAKRISHNAN, "Philosophy in the History of Civilization"; in: *Proceedings of the Sixth International Congress of Philosophy,* 548.
15 HUFELAND, *The Art of Prolonging Life,* 228; quoted in: SCOTT, *The Sexual Instinct,* iv, 132.
16 ELLIS, *Studies in the Psychology of Sex,* VI, v, 143.
17 UNWIN, *Sex and Culture,* Preface, xiv.
18 HUXLEY, *Ends and Means,* xv, 367.
19 Same as [17], iv, 320.
20 SPENGLER, *The Decline of the West,* I, 33.

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LXIX

MYTHOLOGY

"Take the sword and smite the serpent."
— SAINT GERMAIN, *The Most Holy Trinosophia*, IV, 47.

"No MYTHOLOGICAL system has yet been discovered which can be entirely separated from all dependence on noble ideas."[1] "Even the most phantastic of myths are expressions of an inner reality."[2] "The higher truths are invested in myths."[3]

One of the highest truths that is contained in myths of almost every country is the fact that human passion must be overcome before spirituality can be developed. "Mythologically expressed, inner development proceeds well if the hero defeats the dragon."[4]

In mythology "the dragon is equivalent to the serpent."[5] For instance "in the Chaldean account of creation it is a dragon that leads man to sin"[6], just as the serpent does in the biblical presentation. In many myths and legends "the dragon is merely the idealized serpent."[7]

Generally "the serpent . . . is the treasure-guarding dragon of the myth."[8] "The fruit of a perfect life . . . is guarded by the dragon of man's lower nature"[9]; it does not want humanity to obtain that fruit, consisting in invaluable spiritual unfoldment, because then its own power over man comes to an end.

Only over the animal's dead body can that treasure be acquired. Man must slay the dragon by means of his divine power of will — which is usually symbolically represented by sword or spear. In some myths the treasure guarded by the dragon is a spring of magic water, the source and fountain-head of spiritual refreshment and rejuvenation.

Most of the narratives about treasure-guarding dragons have come down through the ages in such embellished and

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modified forms that the true meaning hardly can be recognized. But the fact that the struggle-with-a-dragon episode occurs in the myths of many nations indicates that it is a universal symbol for one single truth. This truth is: the necessity of subduing the lower nature before acquiring the spiritual powers, and before attaining union with the higher nature, with spirit — which is frequently represented in mythological symbology by the king's daughter or a sleeping maiden.

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In India "the deed which won Indra his high place was the feat of slaying the dragon . . . lying on the waters which Indra thus released."[10] "Trita . . . this mighty hero was likewise the slayer of a dragon."[11] According to Hindu tradition "Krishna's first great war was with a mighty serpent."[12] Highly significant are "the two sculptures of Krishna suffering and of Krishna triumphant . . . In the former[13] a youthful figure is shown enfolded by the coils of an enormous serpent; in the latter[14] Krishna is represented as trampling upon the serpent's head."[15] The highest constructive will power in the universe, "Vishnu . . . enabled Krishna to overcome the serpent."[16] Among ancient Buddhist sculptures there is "a suggestive representation of Buddha as the conqueror of desire . . . seated on a coiled serpent."[17] "This serpent is in possession of many secrets which he divulges only to the one who conquers him."[18] The secret of life itself will be revealed when the phallic serpent is vanquished.

Not only Krishna and Buddha in India, but everywhere else "all of those called saviors are said to have crushed the serpent's head, in other words: to have conquered the sensual nature."[19] It is but natural that the same accomplishment has been ascribed to many saints. However "it would be tedious to enumerate the number of saints who figure as dragon-slayers."[20] To give only a single instance, Saint "Michael . . . fought against the dragon . . . And the great dragon, that old serpent which deceives the whole world, was cast out."[21]

In China "Thienhoang . . . softened the ferocity of man . . . after the great dragon which disturbed the whole

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world had been slain."[22] In Persia "Thraetona smote Azi Dahaka ('literally: the fiendish snake'[23]) . . . which Angra Mainyu created to destroy the world of the good principle."[24] In Assyria "it was with a flaming sword . . . that Merodach overthrew the dragon."[25] In Phoenicia "Cadmus, drawing his sword, rushed at the dragon . . . which had been set to guard the fountain of enchanted water, so that no mortal might quench his thirst there"[26] — at least not until having overcome the dragon "which devoured Cadmus' men as passion still does devour people."[27]

In ancient Mexico one finds a description of "the serpent . . . crushed by the great Teotl."[28] In primitive Mexican paintings the figure of a man contending with a dragon is often seen[29]; and there are also representations of a human figure encoiled by a serpent[30], undoubtedly symbolizing humanity in the power of passion.

In Egypt "Typhon is the part of the soul that is subject to the passions."[31] He "was figured under the symbol of a serpent"[32]; and "the destruction of the serpent by Horus who pierces its head with a spear . . . frequently occurs in the sculptures."[33] It was also in Egypt that Hermes released the princess Io by overcoming the monster Argus with his sword[34], and that "Anubis is represented as slaying a dragon."[35]

In Grecian mythology "Apollo killed the Python, a monstrous serpent produced by the earth"[36], the embodiment of humanity's earthly passions. "Perseus . . . went forth to fight against the dragon of the sea at Joppa"[37]; "he slew the monster . . . before celebrating his union with Andromeda"[38], the king's daughter, symbolizing the soul. And "Hercules had contests with serpents and dragons."[39] "His consummating glory was the conquest of the dragon which guarded the golden fruit in the garden of the Hesperides."[40] Thereby he obtained that fruit, "the true gold of life, consisting in the mastery of the passions."[41]

In Scandinavian countries "the dragon is . . . the greedy withholder of good things from men; and the slaying of a dragon is the crowning achievement of heroes"[42], of men as near perfection as the popular mind can imagine. For example "Thor fought with the Midgard serpent."[43]

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"This serpent . . . seems to have been intended as an emblem of corruption."[44] It "had grown so greatly that it . . . encompassed all the land"[45], presenting a striking picture of passion's grasp on humanity. In having its greatest hero slay the serpent "Scandinavian mythology exhibits a clear sentiment . . . on the subject of purity."[46]

Elsewhere in a renowned epic one reads about "a certain dragon . . . which kept watch over a treasure."[47] But "Beowulf . . . smote the hideous-gleaming foe with his weighty sword."[48] "The horrid earth-dragon was bereft of life. No longer could the coiled serpent rule over the treasure hoards."[49] That is to say, after passion had been killed the spiritual treasure became available for the hero.

England's patron Saint "George drove his sword into the dragon's throat"[50]; then he "pinned the mighty bulk of the dragon to the earth with his spear."[51] A Sussex legend relates how "Saint Leonard saw the dragon Sin . . . and crushed the monster."[52] Celtic lore contains a story about Gray Lad who "clutched his sword and cut off the dragon's head"[53], whereupon "the king's daughter came out to meet him"[54] — that is, again, he was united with his spiritual nature.

In Germany the most famous dragon slayer is Siegfried. With Wotan's sword which he reestablishes "from the stubborn splinters"[55] (in other words: with the divine will which he restores out of human stubbornness and wilfulness), he kills the dragon that guards the Rhinegold, which "only he who passion's power forswears and from delights of love forbears"[56] can mould. After killing the dragon, Siegfried understands the language of the woodbird, the voice of intuition, which leads him to Brunhilde, his higher self. Clearer than any other legend does the story of Siegfried show that the treasure of spiritual consciousness remains a useless trinket until the truly human entity acquires it after slaying the dragon of sensuality.

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Whether in each case clearly expressed or not, all the myths about dragon-killers picture "the terrible struggles . . . between man and his personified human passions."[57] Foremost among these passions, foremost as an obstruction

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to the acquisition of incalculable spiritual treasure, is the tendency to abuse the sex force. That is the dragon or serpent which keeps humanity away from an existence of pure spiritual joy. So long as its urgings are obeyed, man cannot reach his glorious evolutionary destiny. This serpent must be seen in its true dimensions; it must be met and conquered with adequate power of will. But it often seems as though "every one considers his serpent an ant."[58]

"The central object of all self-mastery is first to overcome the serpent"[59], or its equivalent, the dragon. "When the dragon is conquered a valuable treasure, namely an enormous psychic energy, is liberated."[60] With this energy it becomes possible to climb toward the highest peaks of human and of superhuman attainment.

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1 SCHLEGEL, *Aesthetic and Miscellaneous Works,* VIII, II, ii, 474.
2 KEYSERLING, *Creative Understanding,* I, 18.
3 MEREJKOWSKI, *The Secret of the West,* I, ii, 31.
4 SILBERER, *Problems of Mysticism,* III, 279.
5 Same as 4, III, 276.
6 SMITH, *Chaldean Account of Genesis,* v, 91.
7 GOLDSMITH, *Life Symbols as related to Sex Symbolism,* xi, 151.
8 Same as 4, III, 276.
9 KINGSFORD, *The Perfect Way,* vii, 198.
10 KEITH, *Indian Mythology,* i, 33.
11 CARNOY, *Iranian Mythology,* i, 265.
12 FORLONG, *Rivers of Life,* I, ii, 53.
13 Same as 12, II, 404, plate xv.
14 COLEMAN, *Mythology of the Hindus,* iv, 34, plate 12.
15 DEANE, *The Worship of the Serpent,* v, 343.
16 Same as 12, I, iii, 145.
17 TRUMBULL, *The Threshold Covenant,* vii, 236.
18 SCHURÉ, *The Great Initiates,* I, 97.
19 BLAVATSKY, *The Secret Doctrine,* III, 293.
20 CAMPBELL, *The Celtic Dragon Myth,* Introd., xviii.
21 *The Bible, Revelation,* xii, 7 and 9.
22 FABER, *Origin of Pagan Idolatry,* I, 447.
23 DARMESTETER, *The Zend Avesta,* 60.
24 *The Zend Avesta,* II, XIV, xiv, 40; in: *Sacred Books of the East,* XXIII, 242.
25 SAYCE, *Chaldean Account of Genesis,* v, 86.
26 HAWTHORNE, *Tanglewood Tales,* 123.
27 Same as 12, I, iii, 125.

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28 HUMBOLDT, *Researches concerning the Institutions of the ancient Inhabitants of America*, I, xv, 227.
29 KINGSBOROUGH, *Antiquities of Mexico*, III, plates 74 and 91-95 of painting in Vatican Library, plate 65 of that in the Dresden Library, and plate 60 of that in the Borgian Museum.
30 Same as [29], III, plate 96 of painting in Vatican Library, a. o.
31 PLUTARCH, *Isis and Osiris*, xlix.
32 WAKE, *Serpent Worship*, ii, 50.
33 WILKINSON, *Manners and Customs of the ancient Egyptians*, IV, xiii, 436.
34 FOX, *Greek and Roman Mythology*, II, v, 193.
35 Same as [19], II, 403.
36 BELL, *The New Pantheon*, II, 205.
37 Same as [25], vi, 113.
38 HARTLAND, *The Legend of Perseus*, III, xxi, 152.
39 *Encycl. Britannica*, (14th edition), XX, 371.
40 Same as [15], v, 334.
41 PHELONS, *The Three Sevens*, iii, 84.
42 Same as [39], VII, 569.
43 MACCULLOCH, *Eddic Mythology*, v, 81.
44 MALLET, *Northern Antiquities*, 512.
45 STURLUSON, *The Prose Edda*, xxxiv, 42.
46 LECKY, *History of European Morals*, II, v, 341.
47 *Beowulf*, III, xxxi, 102.
48 Same as [47], III, xxxv, 118.
49 Same as [47], III, xxxix, 128.
50 HOOD, *Saint George of England*, vii, 39.
51 MABIE, *Heroes every Child should Know*, v, 55.
52 OLCOTT, *The Wonder Garden*, 29.
53 Same as [20], 69.
54 Same as [20], 77.
55 WAGNER, *Siegfried*, (Engl. Libretto, 15).
56 WAGNER, *Rhinegold*, (Engl. Libretto, 20).
57 Same as [19], II, 397.
58 RUMI, *The Masnavi*, (II), I, 303.
59 BUTLER, "Mystic Orders and Symbolism"; in: *The Christian Esoteric*, XXXIII, 301.
60 Same as [4], III, 307.

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LXX

ANCIENT MYSTERIES

"In the mystic rites initiated, life's best delight I place in chastity alone."
— Euripides, *The Cretans*, Chorus.

The mystery of the mastery of man over himself, "of suppressing the 'old man' and of vitalizing the spiritual principle"[1], has been the central idea around which have been built most of the religious, metaphysical and ritualistic systems. The definite purpose of every such system has always been to help mankind to lift itself above the miseries and limitations of merely material existence by teaching it how to reach up to wider ranges of experience and insight.

In antiquity the Ancient Mysteries offered the way from exoteric belief toward esoteric wisdom. "The purpose of the Mysteries in their earlier and unadulterated state was assuredly a high one, a blending of religious, philosophical and moral aims."[2] They "taught that spiritual illumination was attained only by bringing the lower nature up to a high standard of purity"[3], and "the initiation in the Mysteries helped toward the attainment of this object."[4]

"The ultimate design of the Mysteries, according to Plato, was to lead . . . to a perfect enjoyment of spiritual good."[5] "The neophyte was taught that a conservation of the life energy and a refusal to expend it in generation . . . would vitalize and vivify body and mind and give spiritual powers."[6]

. . . .

A characteristic of the Mysteries was the careful gradation of their adherents according to the degree of purification actually attained. Thus, although all "initiands must submit to a cathartic process whereby the defilements of the flesh . . . were removed"[7], "the preparatory purification was of a liberal character, adapted to candidates of every level of spirituality."[8]

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At successive stages the rules became stricter.

While for the neophyte "purity and chastity were highly recommended"[9], "the initiate was definitely required to emancipate himself from his passions and to free himself from the hindrances of the senses."[10] And "supreme chastity was the most glorious crown set before hierophants."[11]

These grades of development with their ever more stringent requirements truly reflect the degrees of evolutionary attainment as they exist in the human world always and everywhere. In our days, without the Mysteries to guide the classification, each person must decide for himself in which grade he belongs, and work his way to the next higher one. But he must never forget that in order to reach a higher existence "chastity is a requisite of the life of an aspirant."[12]

That great stress was laid in the Mysteries (whether of Eleusis, of Demeter, Mithra, Orpheus, Isis, or of the Druids) upon the absolute necessity of sexual purification for those who were to be entrusted with the secret wisdom, has been affirmed by many. It has for instance been specifically stated that "a declaration of virginity was exacted in the Dionysiac solemnities"[13]; that "asceticism was . . . the means by which the true Orphic delivered his soul from the pollution of the body"[14]; that "the hierophant and other ministers of Demeter were celibates"[15]; that "in Greece . . . those who took part in certain festivals were obliged to be continent for some time previously"[16]; and that "the ancient Druids lived in strict abstinence."[17]

In the rites of Mithra, "in the second degree the candidate was . . . sent into subterranean pits to fight the beasts of lust and passion"[18]; and in those of Isis, she (Isis) is represented as saying to an aspirant: "You shall . . . deserve the protection of my divinity by . . . inviolable chastity."[19] Also "among the Goths . . . the initiate was prepared to receive the great lessons of all the Mysteries . . . by abstinence and chastity."[20]

Everywhere "the effect of initiation was meant . . . to weaken the empire of the body over the divine portion of man."[21] "Absolute continence . . . nearly every form of renunciation . . . these never lost in the estimation of antiquity their purificatory value."[22]

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Since the Mysteries were the institutions in which these qualities were practised in order to make the candidate receptive to spiritual knowledge, there was good reason for the gnostic exhortation: "Cease not to seek day and night, until you find the purifying Mysteries."[23]

This same advice still holds for any one who longs for a fuller understanding of life. But the Mysteries to be looked for are not now embodied in publicly known brotherhoods and fraternities. The Ancient Mysteries have disappeared as readily accessible human organizations, for lack of a sufficient number of worthy aspirants. Yet one can still attain the purpose of the Mysteries, which was "to awaken the spiritual powers which, surrounded by the flaming ring of lust and degeneracy, lie asleep within man's soul."[24] This purpose can still be attained by not ceasing until one fully understands the secrets of purification and transmutation of sex, which not only were the subject of Ancient Mysteries but which are confirmed by modern investigation.

* * * * *

1 ANGUS, *Mystery Religions and Christianity,* iii, 95.
2 BRUNTON, *A Search of Secret Egypt,* xii, 182.
3 HALL, *Encycl. Outline of Symbolical Philosophy,* lxxvi.
4 XENOCRATES; quoted in ZELLER, *Die Philosophie der Griechen,* II, 882.
5 TAYLOR, *Eleusinian and Bacchic Mysteries,* I, 87.
6 ATKINSON and BEALS, *Regenerative Power,* i, 18.
7 Same as [1], iii, 78.
8 Same as [1], iii, 78.
9 BLAVATSKY, *The Secret Doctrine,* III, 294.
10 PIKE, *Morals and Dogma,* xxiv, 391.
11 LÉVI, *History of Magic,* II, v, 153.
12 BLAVATSKY, *The Theosophical Glossary,* 88.
13 LEA, *Sacerdotal Celibacy,* iv, 66.
14 Same as [1], iv, 151.
15 CRAWLEY, *Studies of Savages and Sex,* i, 56.
16 WESTERMARCK, *History of Human Marriage,* I, xi, 409.
17 Same as [11], IV, i, 229.
18 Same as [3], xxiv.
19 APULEIUS, *Metamorphosis,* xi, 196.
20 Same as [10], xxiv. 431.
21 Same as [10], xxv, 520.
22, Same as [1], iii, 84.
23 MEAD, *Pistis Sophia,* II, c, 208.
24 Same as [3], lxxvi.

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LXXI

FREEMASONRY

> "Freemasonry is . . . the conquest of the appetites and passions . . . a continual warfare of the spiritual against the material and sensual."
> — PIKE, *Morals and Dogma*,xxxii,858.

FREEMASONRY RE-ECHOES in modern times the character of the Ancient Mysteries. Along with every other ritualistic movement it may have demonstrated that "ceremonies are but the unsubstantial flowers of the Toa"[1], and that "symbols outlast their explanations"[2]; but in its essence, in its ideals, it measures up to the highest standard of the Mysteries.

As of the Mysteries so "the true object of the Masonic fraternity . . . is an attempt to achieve the moral regeneration of the human race."[3] It recognizes that "in every man there is a ray . . . which ever struggles upward amid the obstructions of the passions"[4]; it teaches that "one law of our own nature . . . speaking through every nerve and fibre, every force and element of the moral constitution is . . . that we must govern our sensual appetites"[5], and also that this is "not the mere enactment of arbitrary will . . . but the dictate of Infinite Wisdom."[6]

Against the growing tendency of a materialistic age to forget that ceremonies are quite useless when only perfunctorily performed, the more serious-minded Masons have "never held . . . that initiation alone sufficed."[7] They have always acknowledged that "the problem of genuine initiation consists . . . in freeing the ego from the dominion of the appetites, passions, and the whole lower nature"[8], because "without this subordination the clamorous lower animal nature drowns out all higher vibrations."[9]

. . . .

One need not enter deeply into the intricacies of debatable interpretations of Masonic symbols to discover that a few

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which are generally known contain strong indications of an intended teaching of sexual purification. The apron for instance, which should be spotless white, "worn over the area related to the animal passions . . . signifies the regeneration of the procreative forces."[10]

Another clear indication lies in the fact that "the Compass represents the spiritual . . . and the Square the material, sensual and baser"[11], and in the relative position of these two in different Masonic degrees. "For the Apprentice the points of the Compass are beneath the Square"[12], indicating that "in the man of ignorance the spirit is concealed and the body and its passions hold dominion."[13] "For the Fellowcraft one point of the Compass is above and one beneath the Square"[14], the interlacing of the two symbols showing an attempted but not yet perfected spiritualization. "For the Master-Mason both points of the Compass are dominant and have rule, control and empire over the symbol of the earthly and the material"[15], as a token that it is expected that "in the Master-Mason's degree matter is subordinated to spirit."[16]

But "what does the symbolism of the Compass and Square profit a Mason if his sensual appetites and baser passions . . . domineer over his moral sense, the animal over the divine, the earthly over the spiritual, both points of the Compass remaining below the Square?"[17]

. . . .

A strong hint of an original knowledge of the mechanism of regeneration, of the 'uncoiling of the serpent"[18], is contained in the number of Masonic degrees. It can hardly be accidental that the number of degrees is the same as that of the vertebrae in the spine. Just as the Mason must rise to the point of highest attainment through thirty-three Masonic degrees, so the serpent-fire must be raised through the thirty-three segments of the spinal column before regeneration is perfected.

This correspondence seems the more striking when it is considered that in Masonry "every degree . . . teaches by its ceremonial as by its instruction that the highest purpose of life and the highest duty of man are to strive incessantly and vigorously to win the mastery of that which in him is

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spiritual . . . over that which is material and sensual."[19] After all, there can be no question but that this Masonic ideal, in its logical and practical application, involves the occult process of regeneration by raising the serpent-fire.

At any rate, the statements quoted from Masonic literature show that in a cornerstone of the Freemasonic structure lies recorded a recognition of the fact that sexual purification is a fundamental mandate for spiritual unfoldment.

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1 KWANG-TZE, *Kih Pei Yû*, i; in: *Sacred Books of the East*, XL, 59.
2 PIKE, *Morals and Dogma*, xxiv, 423.
3 WAITE, *Azoth*, Appendix, ii, 222.
4 Same as [2], xxxii, 857.
5 Same as [2], xv, 240.
6 Same as [2], xv, 240.
7 Same as [2], xxiv, 390.
8 BUCK, *Mystic Masonry*, vi, 184.
9 Same as [8], vi, 184.
10 HALL, *Encycl. Outline of Symbolical Philosophy*, lxxvii.
11 Same as [2], xxxii, 851.
12 Same as [2], xxxii, 854.
13 Same as [8], ix, 240.
14 Same as [2], xxxii, 854.
15 Same as [2], xxxii, 854.
16 Same as [8], ix, 240.
17 Same as [2], xxix, 808.
18 See Ch. lxxxv, Uncoiling the Serpent.
19 Same as [2], xxxii, 855.

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LXXII

THE REAL ROSICRUCIANS

"The true Rosicrucians bound themselves to . . . absolute chastity."
— JENNINGS, *The Rosicrucians*, I, v, 26.

TOWERING ABOVE any organization or occupation of ordinary humans there seems to have existed, and still may exist, "a secret society of men possessing superhuman powers"[1], a brotherhood consisting of some of the highest evolved individuals of the race.

Although very few authentic records about them can be found, there is evidence that they used a super-masonic symbolism, carefully kept from crystallizing into a mere ceremony; a super-alchemic hermetic system, not requiring laboratory experiments; a super-occultism, enabling them to be consciously active on other planes of existence than the physical; and a super-science, giving them an understanding of the workings of nature's finest forces back of all natural phenomena.

"According to this viewpoint the true Rosicrucian Brotherhood consisted of a limited number of highly developed adepts . . . who taught the mystery of human regeneration through the transmutation of the base elements of man's lower nature into the gold of spiritual realization."[2] "The real objects of those adepts were to remain no longer slaves to those things supposed to be neccessities, and to rise superior to . . . sexual degradation."[3] "Their principles are in every way correspondent to the ancient wisdom."[4]

That their philosophy substantiates the purificatory ideal presented in this volume can also be seen from a few lines taken from a tract which is considered to be genuinely Rosicrucian: "Instead of governing the sensuous, man became involved in sensuosity . . . He fell from spirit into matter, and it is now the object of his efforts to regain his former position . . . He is still engaged in the battle of the sensuous against the spiritual. He wants to become spiritualized

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but his body attracts him to the sensuous by a thousand charms . . . His power of returning depends entirely on his power to subdue everything that renders obscure his true inner nature."[5] If even the merely sensuous is deemed to obscure it, how much more must sensuality eclipse man's inner spiritual nature!

. . . .

A real Rosicrucian has been described as "a person who by the process of spiritual awakening has attained a practical knowledge of the secret significance of the Rose and the Cross."[6] This secret meaning can be partly understood from such statements as: "that flowers blossom by unfolding has caused them to be chosen as a symbol of spiritual unfoldment"[7], and "the cross is symbolic of the human body. When the rose is on the cross the two symbols together signify that the soul of man is crucified upon the body."[8] With its material ties and tendencies the body holds the soul in torturous bondage until man rises from physical generation to spiritual regeneration.

A practical knowledge of this symbolism may well have been the reason why "the Rosicrucians . . . became renowned for the extreme purity of their lives."[9]

. . . .

At the present time there are many societies publicly working under the Rosicrucian name. But when one does not see in such a society a manifestation of the real Rosicrucian life, it must be doubted whether any connection with the original fraternity exists beyond an appropriation of its name. For "only when he lives the Rosicrucian life can the disciple ever discover the secrets of that sublime fraternity."[10]

What the truly Rosicrucian life involves is clearly laid down in one of the 'Rules of the Order', stating that "no married man shall be eligible for initiation as a brother."[11] And why this restriction was made can be deduced from a sentence in a widely spread Rosicrucian manifesto, which describes the original group working with the founder of the Order as "all bachelors, and of vowed virginity."[12]

The real Rosicrucian life is therefore one of strict celibacy. And if this was deemed basically essential for the high

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spiritual standard of Rosicrucian activities, the first step for any one who wishes to rise out of an ordinary material existence obviously must be to diminish the wasteful shattering of the life force.

In that way only will it ever become possible to discover the existence of the real Rosicrucians, and to understand the full significance of their teachings.

* * * * *

[1] HARTMANN, *Secret Symbols of the Rosicrucians,* I, i.
[2] HALL, *Encycl. Outline of Symbolical Philosophy,* cxl.
[3] JENNINGS, *The Rosicrucians,* I, xxiv, 217.
[4] PHILALETHES, Preface to *Fame and Confession of the Fraternity of the Rosy Cross,* 36.
[5] *Magicon*; in *The Theosophist,* V, 194.
[6] Same as [1], I, 7.
[7] Same as [2], cxxxix.
[8] Same as [2], cxxxix.
[9] BLAVATSKY, *Complete Works,* I, 51.
[10] Same as [2], cxxxvii.
[11] RENATUS, *Die warhaffte Bereitung des Philosophischen Steins,* 124.
[12] *Fama Fraternitatis*; in: WAITE, *Real History of the Rosicrucians,* iii, 73.

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LXXIII

ALCHEMY

"Let him that is desirous of this knowledge clear his mind from all passions."
—ESPAGNET, *Hermetic Arcanum*,i,5.

"OF ALL the symbolic systems in which the idea of the remaking or transmutation of the self has been enshrined none is so complete . . . as that of the hermetic philosophers or spiritual alchemists."[1]

"By the transmutation of metals the alchemists meant the conversion of man from a lower to a higher order of existence, from a natural to a spiritual life."[2] The making of gold was undoubtedly the compelling motive of those alchemists who were experimentors in primitive chemistry. But "the true alchemists have nothing to do with . . . solutions, putrefactions, coagulations or anything of the kind."[3] They were as far from attempting to produce material goldbricks as freemasons are from building with common bricks and mortar. What they wanted was to "obtain the pure gold of wisdom from the inferior metals represented by man's animal passions."[4] In hermetic writings there occur repeatedly such phrases as: "our gold is not in any way the gold of the multitude, but it is the living gold"[5]; it is the "gold . . . with which the wise are enriched, not that which is coined"[6]; all beings contain in their inmost center a precious grain of this gold"[7]; one must "take this pure spiritual gold . . . Those who labor with dead materials will obtain nothing that lives."[8]

The philosophical alchemists used only symbolically the chemist's utensils and vernacular "in expounding the truth . . . to hide it from the unworthy, lest they should be giving the holy thing to those who think only of indulging their lustful desires."[9] They taught that "alchemy casts off the sensual man"[10], because "sensuality suffocates its germ."[11] Therefore, they said, "we should first study . . .

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how to overcome carnal affections."[12] "One worthy of this science must be strictly virtuous, leading a holy life"[13], "a life pure and unsullied by sensual pleasure from birth."[14]

. . . .

"Alchemy can be fully understood only by those who have entered on and are working the philosophic process."[15] But even a partial understanding will show that "the culmination of the secret work is spiritual perfect man."[16]

This idea is supported by several clear statements in hermetic writings. One of the alchemists records: "I gave myself over to wisdom's smelting furnace as to a fire of purification, till all my vain desires and the tares of earthly lust had burnt away . . . so that I appeared in spirit as a pure gold"[17]; while another states: "I have throughout the whole course of my life kept myself safe and free from sensuality."[18] Still another writes: "I command all my successors to spiritualize their bodies."[19].

In regard to the philosopher's stone they remark: "the hidden stone is not sensuously apprehended, but only known . . . intellectually"[20]; "it is a great mistake to seek for it in material and external things."[21] "Our stone consists of a body, a soul and a spirit"[22]; in other words, the stone denotes spiritualized man who consciously and by choice is as little susceptible to the passions as a stone or mineral is in its still unawakened consciousness. This interpretation of the stone elucidates the hermetic command: "be ye transmuted from dead stones into living philosophical stones."[23]

About the hermetic elixir of life one writer states that "this potent elixir was naught but the highly concentrated energies of man, existing in potency and latency in his reproductive organism."[24] Alchemists themselves have said: "our secret elixir is of a fire-abiding purity"[25], and "he who knows . . . how to make it homogene with imperfect bodies knows one of the greatest secrets of nature"[26]; but "whoever misuses this tincture and does not live an exemplarily pure life . . . will lose the benefit."[27]

. . . .

"The ethical work of alchemy, as of common life, is a sublimation"[28]; in fact "there is but a single important operation in the work; this consists in sublimation"[29]; even

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"the first step of this process . . . is done through sublimation and purification."[30] And that this sublimation actually refers to a transmutation of sexual energy may easily be deduced from the following quotations.

"The great work is . . . the unification of spirit and body"[31]; it is "a natural and radical operation in which our natures are altered perfectly."[32] "First you must prepare your seed"[33]; it must be kept pure and be allowed to ripen. Then "the sage enjoins us to sow the seed in a field which has been prepared with living fire"[34], "a clear transparent fire not unlike the sun."[35] No one can remain uncertain as to what is meant by this fire after reading that "some call it spirit."[36] The field referred to is "the earth or body"[37], meaning one's own body. "This earth must be weeded of all foreign elements"[38]; the body must be purified because "you must have a good soil"[39] for the sublimation of the seed into spiritual power.

Furthermore one is instructed to "take a living and indestructible water"[40], "which water is called the medium of the soul."[41] "This water is the foundation of our art."[42] "It is a water in the belly of the earth, and the spirit . . . has mixed itself with it."[43] "The sages have described its power and efficacy as being that of spiritual blood."[44] Remembering that the earth represents the body, these phrases leave little doubt as to what liquid they refer to. None of it may be wasted, and it is therefore deemed necessary to "close well the mouth of the phial."[45] For "the body must drink of its own prepared water, and become ever purer the more it drinks."[46]

You must "understand that the bodily substance must be conserved . . . as being that wherein is the life."[47] "You must let it be your object to solve this substance which the sages have called the highest natural good."[48] "It causes the body to rise from [spiritual] death to life by being dissolved first and then sublimated."[49] "In this sublimation our water ascends."[50] "In such a natural sublimation or lifting up there is . . . a separation of the pure from the impure"[51]; "and by such operation . . . the spirit is incorporated with the body and made one with it."[52] Thus "the body . . . is made spiritual by its own water."[53]

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"All this can be accomplished with our water . . . in its refluent course"[54], that is to say when reabsorbed by the body.[55] "Our ultimate or highest secret is by this our water to make bodies spiritual."[56] "He who knows this . . . knows the only way that leads to perfection."[57]

. . . .

All these pronouncements, most of which have been taken from old hermetic treatises, distinctly show not only that "man is the true laboratory of the hermetic art"[58], and that "the genuine alchemist's real object was . . . the perfection of man"[59], but also that in the teachings of the alchemists the process of transmutation of the sex force was of primary importance, as it always must be wherever spiritual regeneration is the aim.

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1 UNDERHILL, *Mysticism,* I, vi, 141.
2 HITCHCOCK, *Alchemy and the Alchemists,* 280.
3 "The Only True Way"; in: *The Hermetic Museum,* I, vi, 151.
4 HARTMANN, *Occult Science in Medicine,* II, iii, 43.
5 FRIZIUS, *Summum Bonum,* 34; quoted in: [28], II, 178.
6 VAUGHAN, *Magical Writings,* 65.
7 PARACELSUS, *Hermetic and Alchemical Writings,* I, 301.
8 "Treatise on the Philosopher's Stone"; in: HARTMANN, *Secret Symbols of the Rosicrucians,* II, 6.
9 "The Golden Tract"; in: *The Hermetic Museum,* I, i, 36.
10 VAN SUCHTEN, *Of the Secrets of Antimony,* 87.
11 Same as [8], II, 1.
12 BARRETT, *The Magus,* II, i, 35.
13 LOVER OF PHILALETHES, *A Short Inquiry concerning the Hermetic Art,* 34.
14 WESTCOTT, *Collectanea Hermetica,* III, 7.
15 ATWOOD, *A Suggestive Inquiry into the Hermetic Mystery,* 597.
16 BLAVATSKY, *The Secret Doctrine,* II, 119.
17 PORDAGE, *Sophia,* 23; quoted in: [28], II, 172.
18 VALENTINE, *The Triumphant Chariot of Antimony,* 152.
19 TRISMOSIN, *Splendor Solis,* III, iv, 30.
20 FERRARA, *The New Pearl of Great Price,* 124.
21 Same as [8], II, 3.
22 ARTEPHIUS, *The Secret Book,* xvii; in: BARRETT, *The Lives of the Adepts,* 138.
23 Same as [6], 64.
24 ATKINSON and BEALS, *Regenerative Power,* i, 20.
25 PHILOCTETES, *Philadelphia,* 29.
26 Same as [22], xi; 136.
27 PHILALETHES, *Lumen de Lumine,* 37.

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28 SILBERER, *Problems of Mysticism*, III, 341.
29 PIKE, *Morals and Dogma*, xxviii, 777.
30 VAN SUCHTEN, "An Explanation of the Natural Philosopher's Tincture"; in: FIGULUS, *A Golden and Blessed Casket of Nature's Marvels*, 226.
31 Same as [8], II, 6.
32 EYRENAEUS, *Commentary upon Sir Ripley's 'Compound of Alchemy'*; quoted in [2], 244.
33 "The Glory of the World"; in: *The Hermetic Museum*, I, vii, 200.
34 Same as [33], I, vii, 200.
35 FLAMEL, "Summary of Philosophy"; in: BARRETT, *The Lives of the Adepts*, 253.
36 Same as [33], I, vii, 198.
37 Same as [33], I, vii, 227.
38 Same as [33], I, vii, 200.
39 Same as [33], I, vii, 200.
40 Same as [33], I, vii, 206.
41 Same as [22], viii; 834.
42 SAINT-DIDIER, *The Hermetic Triumph*, 129.
43 Same as [27], 49.
44 Same as [33], I, vii, 206.
45 Same as [33], I, vii, 207.
46 Same as [33], I, vii, 227.
47 Same as [7], II, 117.
48 "The Sophic Hydrolith"; in: *The Hermetic Museum*, I, iii, 80.
49 Same as [22], xv; 137.
50 Same as [22], xvii; 138.
51 Same as [22], xix; 139.
52 Same as [22], xv; 137.
53 Same as [22], xxvi; 141.
54 Same as [48], I, iii, 80.
55 See Ch. xxvii, A Physiological Dilemma.
56 Same as [22], xi; 135.
57 Same as [22], xi; 136.
58 Same as [15], II, i, 162.
59 WAITE, *Lives of Alchemystical Philosophers*, 11.

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LXXIV

ASTROLOGY

"The heavens . . . eternally witness the promise of the final redemption of man from his earthy animal soul."
—TURNBULL, *Celestial Correspondences*, ix, 61.

IN ITS highest aspect "astrology is one of the great secrets of initiation and occult mysteries."[1] To those who are sufficiently prepared to understand its true significance astrology can reveal how, from the infinitesimally small to the infinitely great, "every part of the universe acts upon another."[2] It can show like nothing else that unity manifests as a universal principle. It can unravel every problem of life in the cosmos.

In its popularized form however astrology is usually reduced to a fortune-telling game which any one can play. This petty personal application stands in the same relation to impersonal cosmic astrology as the keeping of a household cashbook to the computations of astronomy. Based on its deeper values "astrology . . was once mighty and sublime."[3] "It was not only a method of divination: it implied a religious conception of the world."[4] It was "a scientific theology."[5]

In olden days a high standard was set for the profession of astrology by the general belief that "man must be purified from all defilement in order to render himself worthy . . . of heavenly things."[6] "This lofty conception which was formed of astrology . . . entailed ethical consequences of supreme importance."[7] As a result the ancient astrologers "considered the exercise of their profession as a priesthood. They laid stress on the purity of their morals and named among the qualities which brought them near to the divine nature: chastity . . . They led an austere life. This was the very condition of their power."[8]

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Inherently chastity must ever remain a requisite for an insight in the real purport of astrology, because in its esotericism it is a purely spiritual science. Any kind of a spiritual knowledge can only be acquired when the fire of spirit burns with a clear flame within the soul; but "all carnal desires in some measure pollute this sacred fire"[9], and act as a deterrent on the understanding of esoteric truths.

. . . .

A simple instance of an astrological influence is that of the Moon on sexuality. "The Moon is the controller of human generation."[10] The equal periodicity of Moon and normal menses is an indication of this fact. Furthermore there is "evidence of the existence of a sex rhythm in the male as well as in the female, in some way related to the phases of the Moon."[11]

There also seems to exist a very definite connection between the Moon's positions and the ascending degrees at the moments of coition, of fructification and of birth.[12] It is claimed that by an application of this astrological interrelation "it is possible to arrange the act of generation at such a time as will ensure the birth of the child at a favorable moment."[13] Herein lies a eugenic secret which a purified humanity some day will be able to apply in calling into birth a race of supermen. But "before we can do more than dream of a race of supermen we must first remove the menace of the half-men"[14], who want to turn every bit of knowledge into selfish use and sense-satisfaction.

. . . .

For those familiar with astrological lore it may be interesting to be reminded of the doctrine that "the zodiacal signs were first ten."[15] That is to say, for a long time "ten only were known to the profane; the initiates however knew them all from the time of the separation of mankind into sexes."[16] Up to that time "Virgo-Scorpio . . . were one single sign"[17] which included Libra.

Thus in astrology there is an indication that humanity was once unisexual. And the separation of the sexes was connected with the division of the one ancient zodiacal sign (sometimes called the Eagle) into Virgo (of which "chastity is the guiding principle"[18]), Scorpio ("the symbol

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of the generative function"[19]), and Libra (the Balance) of which the name itself indicates that it holds the balance between the other two.

Mankind has upset this balance which nature had decreed and recorded in the stars. And man himself must restore it. When the disturbing element of sex is overcome by the race, then the three signs will again become the one, the Eagle as of old. When the fire of human passion has been voluntarily extinguished by the will, then out of the ashes, phoenix-like, the Eagle of spiritual power will arise.

. . . .

Another astrological indication of the evolutionary need of sexual purification can be seen in the relation between Taurus and Scorpio.

"Taurus . . . is the symbol of spiritual generative force"[20], which is logically confirmed by the dominion of this sign over the throat, the source of the creative Word. Whereas "Scorpio rules the [physical] generative organs."[21] Corresponding to the generally acknowledged physiological relation between the sex organs and the throat, there is a special relation between Scorpio and Taurus. These signs are opposites, corroborating the fact that physical generation opposes spiritual regeneration.

Before regeneration can take place the sexual power of Scorpio must be taken away from this sign and transferred to Taurus; the generative force of the sex organs must be transmuted and raised to the throat, where it can find expression in the Word as a manifestation of the mind's creative power.

. . . .

The fundamental idea of the transmutation of the sex force is also confirmed by the planetary rulers, Mars of Scorpio and Venus of Taurus.

The very symbols of these two planets are significant in this respect. Both consist of a circle and a cross. "The cross . . . in esoteric astrology is indicative of matter or the body. The circle . . . denotes perfection or spirit."[22] The symbol for Mars has the cross above the circle, "the material surmounting the spiritual."[23] But "in the symbol for Venus we find significance of the higher forces dominant

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over the lower"[24], for it has the circle above the cross. Hence "Venus corresponds to spirit"[25], while "Mars is the representative of the animal soul in man."[26] "Mars . . . constitutes the seat of desire wherein the spirit is subordinated to the gratification of the senses."[27]

"Consistent with progressional law these grosser and therefore impermanent elements of Mars . . . are convertible into the more refined properties of Venus."[28] By purification of the sexual life "Mars will be truly transmuted into Venus, as experience will teach."[29] "Venus cannot act directly upon the physical plane until the reign of Mars is over and the passions have changed to . . . the highest emotions of the spiritual nature."[30]

. . . .

All these detailed astrological data may run the risk of boring the general reader. Yet one more point should be mentioned on account of its close connection with the subject matter of another chapter.[31]

In a horoscope the home of Scorpio and of Mars is "the eighth house, which is generally considered to have a direct bearing upon death."[32] This reaffirms the very close connection between sexual activity and death.

It is claimed in occult writings that death was not known amongst men until the separation of the sexes, until sexual reproduction began. It was then that Scorpio became manifest as a separate sign, and with it appeared death. Conforming to this idea the tail of the symbol of Scorpio ends in a tiny arrow, representing the sting of death.

Deadly as the sting and the poison of the scorpion is the passion of Scorpio and of its ruler Mars. The way to overcome death is to overcome Scorpio's power over the sex organs, to overcome sexual passion.

. . . .

As in the course of time humanity grew ever more materialistic nearly every spiritual phase of astrology was discarded. But for the student who begins to rediscover its concealed verities it can convincingly substantiate that sexual purification is a requisite on the road toward a higher humanity.

* * * * *

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1 BLAVATSKY, *The Secret Doctrine*, II, 525.
2 AGRIPPA, *Occult Philosophy*, II, 339.
3 JENNINGS, *The Rosicrucians*, I, ix, 70.
4 CUMONT, *Astrology and Religion amongst the Greeks and Romans*, iii, 76.
5 Same as [4], iii, 81.
6 Same as [4], v, 150.
7 Same as [4], v, 149.
8 Same as [4], v, 149-150.
9 Same as [4], v, 150.
10 SEPHARIAL, "The Prenatal Epoch"; in: *The Horoscope*, I, iii, 177.
11 BERMAN, *The Personal Equation*, viii, 245. See also: ELLIS, *Studies in the Psychology of Sex*, I, 106-121 and 297-309; see also [13], vii, 58-9.
12 BAILEY, *The Prenatal Epoch*, iv, 27 and xxxvi, 209; see also [13], iv, 39.
13 BAILEY, *Astrology and Birth Control*, vi, 55.
14 RICE, *Racial Hygiene*, xxv, 370.
15 MYER, *The Qabbalah*, xii, 248.
16 Same as [1], II, 528.
17 Same as [3], I, ix, 71.
18 TURNBULL, *The Divine Language of Celestial Correspondences*, ix, 62.
19 PRYSE, *The Apocalypse Unsealed*, 131.
20 Same as [19], 176.
21 HEINDEL, *The Message of the Stars*, vii, 132.
22 HAZELRIGG, *Astrosophia*, i, 6.
23 Same as [22], i, 6.
24 Same as [22], i, 6.
25 Same as [22], iii, 41.
26 LEO, *How to Judge a Nativity*, II, vi, 47.
27 Same as [22], iii, 56.
28 Same as [22], iii, 57.
29 VALENTINE, *The Triumphant Chariot of Antimony*, 101.
30 Same as [26], II, vi, 47.
31 See Ch. xc, Deathlessness.
32 Same as [26], I, xv, 142.

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LXXV
THEOSOPHY

> "The sexual relation is . . . a thing to be put aside the moment a person becomes wise."
> — BLAVATSKY, *The Secret Doctrine*, II,479.

"THEOSOPHY, the highest summit of thought which the human mind has reached"[1], has existed since the most ancient times wherever a human consciousness was able to grasp a knowledge of divine realities. Through the ages it "has found different expressions in different philosophies and religions"[2], which are but cloaked embodiments of the same eternal truths.

Seeking to give a more direct, unveiled expression to those truths, "the theosophists of antiquity . . . showed how the bonds of the senses could be broken and the human soul set free."[3] They showed how each one who so wished might, while in the physical body, verify some of life's basic facts and laws. At the same time theosophy always "showed that a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment."[4]

The founder of the modern theosophical movement has not failed to lay enormous stress on the need of sexual purity for those who would seek an understanding of life's deeper verities. "It is obvious to any one who knows anything of Madame Blavatsky's writings and of theosophical teachings that their whole tendency is toward the destruction of the sex impulse instead of toward its deification."[5]

She taught that "the practice of moral and physical purity . . . develops self-illumination."[6] She listed abstinence amongst "the conditions under which alone the study of the divine wisdom can be pursued with safety"[7], and mentioned it as one of "the most efficacious means of . . . preparing for the reception of higher wisdom."[8] She pointed

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out that this wisdom cannot possibly be obtained unless one first "kills the passions of the physical, to call to life the perceptions of the spiritual man."[9]

She called sexual action "the greatest impediment in the way of spiritual development."[10] And she made it very clear that "sensual self-gratification involves the immediate loss of the powers of spiritual discernment."[11] For such discernment serene harmony is a prerequisite; and "how can harmony prevail when the soul is stained and distracted with the turmoil of the terrestrial desires of the bodily senses?"[12] "It is only when . . . all the lusts and longings of the flesh are dead . . . that the union with the higher Self can take place."[13] Since this union can and must be effected during one's physical life "the passions must first die before the body does."[14]

. . . .

Such are but a few of Blavatsky's numerous unequivocal pronouncements on the subject of sexual purification. They found an echo in much of the theosophical literature, especially in the earlier days of the new movement. There it was emphatically stated that "spiritual culture is only attainable . . . as the demands of the flesh are subordinated to the aspirations of the higher nature."[15] It was recognized that "whenever one experiences these higher moods . . . perfect chastity seems indeed an absolute condition of full Self-realization."[16] It was realized that "passions . . . dim man's knowledge that he is an immortal spirit"[17], and that therefore "repression of desires is absolutely necessary for spiritual progress."[18]

. . . .

At an advanced stage of the soul's development, "when men reach the true spiritual life sex becomes nothing; the entire forces of their natures are then transmuted into . . . spiritual energies."[19]

But before attaining that stage where the sex impulse is overcome "the war between spirit and matter . . . will last till man adjusts his outer self to his spiritual nature. Till then the dark and fierce passions will be at feud with the divine man."[20]

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Undoubtedly "the animal will be tamed one day"[21], but not until each one individually undertakes the taming. Then, "with every effort of the will toward purification . . . the spiritual entity of man is drawn higher and ever higher."[22]

Thus "as to the process of spiritual development theosophy teaches . . . the control of fleshly appetites and desires."[23] It bases this teaching on a unique and profound system of occult and spiritual science, including an unusual theory of evolution. Thereby it puts the ideal of purification on a deeper foundation than can be found anywhere else.

* * * * *

1 MÜLLER, *Theosophy or Psychological Religion,* iv, 106.
2 Same as [1], iv, 106.
3 MEAD, "On the Watchtower"; in: *Lucifer,* XVII, 360.
4 SPECTATOR, "Modern Apostles"; in: *Lucifer,* VI, 382.
5 BESANT, "Mysticism, True and False"; in: *Lucifer,* IX, 181.
6 BLAVATSKY, *Isis Unveiled,* I, i, 18.
7 BLAVATSKY, *Studies in Occultism,* I, 7.
8 Same as [7], I, 13.
9 BLAVATSKY, *The Secret Doctrine,* I, 495.
10 Same as [9], II, 309.
11 Same as [7], I, 39.
12 Same as [7], I, 34.
13 Same as [7], I, 35.
14 Same as [9], I, 495.
15 *Hints on Esoteric Theosophy,* I, 298.
16 SEDLAK, "A Justification of Chastity"; in: *The Theosophical Review,* XLII, 57.
17 HORRWITZ, "The Metaphysics of Vegetarianism"; in: *Lucifer,* XX, 144.
18 WELLS, "Theosophical Asceticism"; in: *Lucifer,* XIX, 274.
19 GAY, "The Education of the Sexes"; in: *Lucifer,* XVIII, 141.
20 Same as [9], II, 280.
21 Same as [9], II, 280.
22 Same as [9], I, 700.
23 JUDGE, *An Epitome of Theosophy,* 25.

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LXXVI

REBIRTH

"If even the smallest atom of lust has not been eradicated one will not leave behind him these ever recurring existences."
— BUDDHA, *Udanavarga*, III, 18.

"REINCARNATION teaches that the soul enters this life not as a new creation, but after a long course of previous existences on this earth . . . and that the soul is on the way to future transformations which it is now shaping for itself."[1] Thus reincarnation is the belief in "the existence of a persistent individual soul passing through different incarnations and carrying with it the consequences of its behavior in previous states."[2]

This belief "has not only dominated the ingenuous minds of all the primitive races"[3], but at the present day "approximately fifty percent of the world's population can be said to believe in reincarnation"[4], and "it has been accepted by the greatest philosophers of all countries."[5]

The main obstacle to a wider acceptance in the Occident of the idea of reincarnation seems to be that the memory of "the knowledge which we acquired before birth was lost by us at birth."[6] There must be good reasons for this temporary oblivion. One of these reasons undoubtedly is that the remembrance of former conditions and relationships, including those of a sexual nature, would bias one's opinion about associates with whom ties of the past must be adjusted. Whatever took place in previous incarnations must have been digested and transformed into elements of character which enable one to cope with new experiences. The resultant character is the essential thing; the means by which it was developed may just as well be forgotten.

However, it is not considered impossible to recover the seemingly vanished memory of "the immense fund of experience gathered through countless ages . . . a fund ac-

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cessible to us only when the tumult and stir of the bodily senses is stilled."[7] From the subconsciousness which "is the abode of everything that is latent"[8], "the memory of the incarnating ego . . . can be recalled through the action of the . . . regenerative force."[9] This force can only become active "by a conservation of the life energy and a refusal to expend it in generation"[10], or in any sexual act. "When one's being is thus purified there arises before him the firm imperishable memory of his past experiences"[11], for "by the observance of the rules of purification . . . one obtains the faculty of remembering former births."[12]

Uncontrolled psychic visions, which are supposed to be connected with previous incarnations, may occasionally be had by an unpurified sensitive; but such negatively received impressions can never be accepted as in any way dependable. Purification of the sexual life clearly is considered to be an ineluctable requisite for a reliable memory of past births.

. . . .

"The doctrine of rebirth . . . untangles the knotty problems of life simply and grandly"[13] — in the realm of sex as well as in other spheres of being.

For instance "that a child brings along into the world germs of sexual activity"[14] is seen as but the natural result of an artificially strengthened sexual impulse in former existences. Where a craving for sexual gratification has been nurtured in the past it will be flagrant in the present. Reversely, to the extent that such inclination is subdued will it lose its power in subsequent incarnations, and so much easier will be the ultimate victory over sensuality — a victory that is evolutionarily imperative.

"All our successive incarnations are intended to improve the conditions for the realization of our highest endeavors, which are hindered and thwarted by our carnal passions."[15] "Only by repeated incarnations the soul is able to realize the futility of the search for happiness and satisfaction in material things."[16] "The value of reincarnation lies in the fact that attempts to improve life are strengthened in succeeding incarnations until final perfection is reached."[17] "As long as we are not pure enough . . . we must be born over and

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over again, and the degree of our impurity determines what these births shall be."[18]

"Every lower impulse and craving is pulling . . . toward rebirth upon the earth."[19] And as long as that attraction toward physical existence necessitates rebirth "each soul enters the world for a certain and definite purpose, and occupies the sex which will best enable it to fulfill that purpose."[20]

. . . .

Reincarnationists are convinced that those who are here today will be a part of a future humanity. Hence they must see that the way to prepare a better future race, and therewith a better world in which to reincarnate, is to ennoble and purify the present one — beginning with that little portion of it over which they have full control, namely: with themselves.

Gradually the human entity will learn to overcome the physical attractions and temptations and "will be born . . . with a consciousness which refuses to let him go wrong."[21] In the end, "through the purification of his moral character he will attain deliverance"[22] from the necessity of rebirth on the physical plane, and be free to manifest in fully awakened, unbroken awareness in this or in other worlds.

The sooner one begins to purify his nature from sensual inclinations, the sooner will freedom from compulsory incarnation be attained, and the sooner will existence become possible on a plane where death and suffering are unknown.

* * * * *

1 WALKER, *Reincarnation,* i, 11.
2 GORE, *Philosophy of the Good Life,* iii, 60.
3 Same as [1], i, 11.
4 GOUDEY, *Reincarnation,* III, xviii, 98.
5 MÜLLER, *Three Lectures on the Vedanta Philosophy,* ii, 93.
6 PLATO, *Phaedo,* 75.
7 BEVAN, *Stoics and Sceptics,* iii, 115.
8 JAMES, *Varieties of Religious Experiences,* xix, 483.
9 PRYSE, *The Apocalypse Unsealed,* 96.
10 ATKINSON and BEALS, *Regenerative Power,* i, 18.
11 CHATTERJI, *India's Outlook on Life,* II, 67.
12 *Laws of Manu,* IV, 148; in: *Sacred Books of the East,* XXV, 152.
13 Same as [1], i, 14.

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14 FREUD, *Three Contributions to the Theory of Sex,* iii, 90.
15 LUTOSLAWSKI, *Pre-Existence and Reincarnation,* xiv, 133.
16 ATKINSON, *Reincarnation,* ix, 158.
17 Same as [4], I, xiii, 64.
18 Same as [1], ix, 223.
19 BECK, *The Story of Oriental Philosophy,* xiii, 201.
20 A. G., *The Science of Regeneration,* ix, 111.
21 BESANT, *In the Outer Court,* i, 25.
22 Same as [9], 165.
23 See Ch. xci, Immortality.

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LXXVII

RETRIBUTION

"At least half the world's misery is in some way . . . connected with the sexual sphere."
—ROBINSON, *Sexual Problems of Today*, 12.

LAW LINKS effect to cause in every manifestation of nature.

Of many physical phenomena the cause has been discovered by science. Where a cause is still unknown science does not deny its existence but tries to find it. In its own dominion physical science asserts that nothing can take place without a definite cause.

In the sphere of human life students of metaphysical science have recognized that also in individual existence "whatever arises is inevitably the effect of a previous cause"[1], and that moreover the cause must have been set up by the same individual whom the effect affects. In this way only can it be true that "all that befalls man befalls him justly"[2]; thus only can it be that justice rules the world. But "to people delighting in desire the law of causality . . . will ever be a matter difficult to understand."[3]

Looking at a single life this law of causality — or of retribution or, as it is often called, of karma — is not always apparent. Seemingly without due cause some people's path is full of suffering, while with others good fortune abides; and actions, baneful as well as worthy, often seem to remain without any rebounding effect. Only when rebirth is taken into account[4] the law of retribution with its infallible justice becomes intelligible. Combined with the law of retribution "the doctrine of reincarnation accounts for the inequality observable in the lives of men on earth, giving a logical reason for the same, and establishing the fact of universal and ultimate justice accountable for on no other grounds."[5] "The believers in karma and reincarnation alone

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dimly perceive that the whole secret of life is in the unbroken series of its manifestations."[6]

After all, "the belief that no act, whether good or bad, can be lost is only the same belief in the moral world which our belief in the preservation of force is in the physical world. Nothing can be lost."[7]

. . . .

As long as life brings pleasant experiences these are readily enough accepted as the natural result of personal merit, as a compensation to which the person — usually for no noticeable reason — feels entitled. But when misery comes along, responsibility for its cause is but rarely acknowledged.

Only the law of retribution can lucidly explain how all human suffering is caused by man himself, and how the greatest misery results from his abuse of sex. "There can be no doubt that abuse of the sexual function is responsible for much moral, mental and physical suffering."[8]

In whatever form misfortune may strike, it is necessarily self-attracted. "The origin of every evil . . . is in human action"[9], and thought. "Its origin rests entirely with reasoning man who dissociates himself from nature."[10]

"All inharmony, tribulation and despair . . . are the direct result of violations of laws of being."[11] And "by far the greater part is the result of the wilful refusal to obey the moral law."[12] "Each violation of this law becomes a force in the direction opposite to that toward which evolution is working"[13], so that instead of helping toward regeneration it drags down toward degeneration. "Human misery is . . . an expression of degeneration and a symptom of spiritual decay."[14] All "impurity . . . leads downward to decay"[15], if not immediately in the same life on earth then in another incarnation.

According to those who accept reincarnation as a fact the unconsummated effects of whatever man has caused will meet him when he comes to live on earth again. The human entity "enters the embryonic stage . . . with its doom pronounced by itself."[16] It enters a male or a female body according to the experiences which it has to go through. It is automatically attracted to such parents as can supply

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hereditary elements of body and of mental equipment in accord with its own character. It is attracted to such surroundings as will justly provide what it deserves and needs; and to persons with whom ties were made in the past that will have to be adjusted — the strongest and most unpleasant of such ties having originated in sexual affairs.

. . . .

Every sexual act like every other act must cause some future reaction. And since most sexual acts, except those for propagation, are in discord with nature, the reaction comes as a rule in the form of misery. For "we cannot interfere with the normal course of nature without some consequent evil result."[17]

"The mission of the reproductive energy is to secure the continuance of the human race . . . The consequences of every transgression will be serious in the highest degree."[18] Wasting the life force is bound to result in a later lack of that force, in an incarnation of physical invalidity, of mental limitation, or in one that is cut short. Irresponsibility in spreading venereal disease may bring rebirth in a prenatally tainted body, with congenital and lingering ailments. Inconsiderate procreation is likely to bring sickliness or loss of children and painful childbirth. Contributing to some one else's delinquency must cause one's own future degeneration. For every sexual error one must somehow atone.

Abuse of sex is at the very root of woeful retribution. "The curse of karma was called down . . . as the result of wasting the life essence for personal gratification."[19] To this alone must be attributed "the evil propensities — the curse of a thousand ages of animality — with which our race is afflicted."[20] "By just retribution . . . our flesh now torments us by insubordination"[21]; and this it will continue to do until we discontinue every form of sexual abuse.[22]

Self-evidently sex purification will free us from the overstimulated driving force of the sexual impulse; and it will help to build a future free from all the misery to which most sexual acts give cause. Already "the very longing to realize the spiritual ideal in reproduction . . . of itself tends to lessen suffering."[23]

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1 BECK, *The Story of Oriental Philosophy*, xi, 168.
2 AURELIUS, *Meditations*, iv, 10.
3 *Mahavagga*, I, v, 2; in: *Sacred Books of the East*, XIII, 85.
4 See Ch. lxxvi, Rebirth.
5 ATKINSON, *Reincarnation*, iii, 43.
6 BLAVATSKY, *The Secret Doctrine*, I, 259.
7 MÜLLER, *Three Lectures on the Vedanta Philosophy*, iii, 165.
8 NORTHCOTE, *Christianity and Sex Problems*, v, 63.
9 *The Mahatma Letters*, x, 57.
10 Same as [9], x, 57.
11 MINGLE, *Science of Love*, vii, 209.
12 GORE, *Philosophy of the Good Life*, x, 275.
13 BESANT, *The Doctrine of the Heart*, 50.
14 JORDAN, *The Strength of Being Clean*, 8.
15 SCOTT, *The Sexual Instinct*, i, 39.
16 Same as [1], xiii, 202.
17 THOMSON, "Problems involved in the Congress of the Sexes"; in: *British Medical Journal*, 1922, I, 8.
18 BUREAU, *Towards Moral Bancruptcy*, III, vi, 278.
19 Same as [6], II, 429.
20 CANNON, *The Power of Karma*, i, 26.
21 AUGUSTINE, *The City of God*, XIV, 15.
22 See Ch. xxix, Perversion.
23 STOCKHAM, *Karezza*, vi, 57.

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LXXVIII

PSYCHISM

"The unpurified person . . . can arouse only the lower psychic forces."
— Pryse, *The Apocalypse Unsealed*, 21.

"With our physical senses alone at our command none of us can hope to reach beyond gross matter"[1], "which veils our internal vision and . . . muffles our internal hearing."[2]

But "there are certain faculties latent within the constitution of man which if they become developed, call a higher scale of internal senses into activity, and these may enable him . . . to hear, see, taste and smell things which far surpass the powers of perception of the external senses."[3] "In every human being there are such latent faculties by means of which he may acquire for himself knowledge of the higher worlds"[4], and by which he may prove to his own satisfaction that "the supernatural is only the natural in an extraordinary grade."[5]

Unfortunately "the development of these interior senses is neglected almost to atrophy."[6] And the capacity to respond to spiritual vibrations has almost entirely been lost as a result of the sexual perversions of the race.[7] "He who has become corrupted does not easily rise to the sight of true beauty . . . He rushes on to enjoy and beget . . . and is not even ashamed of pursuing pleasure in violation of nature."[8] Every chance for the development of a safe and reliable higher psychism is thereby lost, because "the soul suffocated with the body and with lust cannot see any spiritual things."[9] "The real world . . . is not to be entered by those whom the body binds to its caprices."[10]

"The connection between spiritual seership and the physiological purity of the seer"[11] is of paramount importance. Only "increasing control of the lower centers . . . permits the emergence of the higher transcendental perceptions."[12]

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Therefore, "for the beholding of the hidden things shalt thou forsake . . . the things of the flesh."[13]

. . . .

"Spiritual awakening is necessarily accompanied by more or less psychic development."[14] But psychic development is by no means a sign of spiritual awakening.

A low-grade, unreliable and unsafe form of psychism is possible even without the slightest touch of spirituality. Impressions of a superphysical nature are sometimes negatively received by so-called sensitives. But such psychism is "destructive to the unpurified . . . who may succeed in arousing it."[15] "The mere dabbler . . . will only degrade his intellect with the puerilities of psychism and become the prey of the misleading influences of the phantasmal worlds."[16] The road to the psychopathic ward is crowded with unpurified, unspiritualized sensitives.

The development of psychism can never be recommended. It should not be sought, but come as the natural concomitant of pure spiritual growth. Where a tendency to psychism appears while purity is imperfect, that tendency should be counteracted and entirely overcome in order to prevent the almost unavoidable deteriorating results on mind and morals.

Psychism is safe only after the casting out of every element that might still respond to sensual vibrations. It is safe only when we can assimilate the influence of the purest spiritual forces. And "we can receive this influence only when we liberate ourselves . . from carnal occupation."[17]

. . . .

At the present time, particularly amongst students of metaphysics and of the semi-occult, theories are rampant to the effect that unreproductive coition in certain ways can give spiritual upliftment. Mistaking emotional exuberance for spirituality, it is erroneously thought that in the sexual union a spiritual ecstasy can be experienced.

No greater and more dangerous fallacy could be invented to beguile the students. No more specious and tempting excuse could be presented for whatever sensual tendencies may be residual in their nature. No act of self-indulgence can awaken any spiritual response. "Under no circum-

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stances can impure acts on the physical plane cause spiritual growth."[18] To teach the opposite is a spiritual perversion. Every attempt to link a physical expression of the lower centers with superphysical experiences can at most lead to the development of a psychism of a deceptive and dangerous order.

Carnal expression of any kind whatsoever debases the forces of psychism which are tenable and valuable only in "those who . . . find these forces awakened within them by the very purity of their nature and by the intensity of their aspiration for the spiritual life."[19]

Pure psychism calls for sexual purity.

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1 BLAVATSKY, *The Secret Doctrine*, III, 448.
2 ECKARTSHAUSEN, *The Cloud upon the Sanctuary*, i, 7.
3 HARTMANN, *Secret Symbols of the Rosicrucians*, I, 3.
4 STEINER, *The Way of Initiation*, ii, 50.
5 LÉVI, *Transcendental Magic*, II, i, 250.
6 Same as [2], iv, 46.
7 See Ch. xxix, Perversion.
8 PLATO, *Phaedrus*, 250.
9 AGRIPPA, *Occult Philosophy*, III, lv, 523.
10 BECK, *The Way of Power*, iii, 43.
11 Same as [1], III, 309.
12 UNDERHILL, *Mysticism*, II, iii, 226.
13 DIONYSIUS THE AREOPAGITE, "Epistle to Timothy"; quoted in: *Theologia Germanica*, viii, 30.
14 PRYSE, *The Apocalypse Unsealed*, 159.
15 Same as [14], 148.
16 Same as [14], 62.
17 Same as [9], III, liii, 518.
18 CURTISS, *Letters from the Teacher*, I, ix, 190.
19 Same as [14], 3.

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LXXIX

MAGIC

"Whoever wants to practise the art of magic . . . should leave carnal affections and material passions."
—AGRIPPA, *Occult Philosophy*, III, iii, 350.

WHERE SCIENCE ends magic begins. "Magical operations are the exercise of a power which is . . . superior to the ordinary forces of nature"[1] — that is to say to the objective forces which are used by physical science. Magic deals with a subjective power latent within man.

"The power magical . . . sleeps in man since the knowledge of the apple was assimilated; and so long as this knowledge dominates, the noble magical power is lying dormant."[2] What has here been called the knowledge of the apple quite evidently refers to the abuse of sex for self-gratification. Since that abuse is said to keep the power of magic in abeyance, it follows that the functioning of "this power is achieved through continence."[3] At least "continence is regarded as one of the conditions required for the successful carrying out of magical operations."[4]

Certainly "not without reason have the magicians in all lands and times insisted on chastity."[5] For the magus has to employ forces which nature usually keeps hidden; and "there is no other way of penetrating into the deeper secrets of nature than the development of the higher nature of man."[6] Hence in every respect "the theurgist must imperatively be one of high morality."[7] He "must be impassable and chaste . . . Most important is the attainment of this rare preeminence."[8]

Magic is the performance of the miraculous, and only an "abstemious mode of living can produce such an acuteness of the senses that the greatest and most remarkable things may be performed."[9] "In order to work miracles we must be . . . above all passions."[10] Therefore "it was a

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very excellent opinion of the ancient magicians that we ought to . . . decline the impulses of the flesh."[11]

Everywhere "the first lesson of one who would become a magus is self-mastery."[12] And always "sexual passion . . . is categorically forbidden to the magus."[13] In fact it has been held that in itself "to obtain command over the serpent is to become a magus."[14]

. . . .

The statements made so far refer particularly to white magic, so called in contradistinction of black magic or sorcery.

White magic works impersonally with the powers of the spirit to help and to uplift others — never for the promotion of selfish interests, never in any way for the aggrandizement of the personality. But such unselfish "spiritual operations require the greatest purity."[15] For "only when man has outgrown his animality can his organism become a fit instrument for the exercise of spiritual powers."[16] "Therefore the white magician . . . seeks to transmute the poles of the beast within himself into higher and finer qualities."[17]

Every attempt to utilize spiritual powers to indulge the personality constitutes black magic. Whether the purpose be to satisfy feelings of hatred and revenge by hurting others, or to acquire private benefits in the form of health or prosperity or other wish-fulfillments — it is far from white magic and must be classed with the black art. This takes in the widespread selfish use of affirmations, of concentration and suggestion. Though not always decidedly evil, such use of the spiritual powers of unity for the sake of the separated self is against natural law; and it is dangerous, if only because it reinforces self-centeredness and thereby retards one's spiritual evolution which calls for the gradual dissolution of the feeling of separateness.

. . . .

Except for the lowest forms of sorcery sexual purity has long been considered a necessary asset for almost any kind of magical performance.

Even many "savages are perfectly well aware how valuable sexual continence is . . . to acquire the aptitude for abnormal powers."[18] "Almost universal among primitive

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peoples are certain forms of ascetic practices inspired by motives magical.[19] Thus "we hear of celibate wizards and of virgin witches."[20]

In regard to the office of medicine-man, which is found among aborigines in every part of the globe, "continence was often required throughout the whole novitiate of individuals in training for the office."[21] And afterwards in their healing work stress was laid not only on their own continence. "Yet more surprising . . . was their caution of not admitting polluted persons to visit any of the patients, lest the defilement should retard the cure."[22] The emanations of any one who shortly before had had sexual intercourse were considered to be detrimental to the convalescent.

In the magical tradition of all ages it has been generally surmised that "the chaste individual was the abode of supernatural power."[23] Also that sexual purity insured protection against evil influences, that for instance "a person cannot be bewitched . . . if he has extinguished all the surgings of carnal concupiscence."[24] And it was believed that "sexual intercourse . . . removed the magical efficacy of a charm"[25], which otherwise would exert a shielding power.

So, in the study of magic lore as in that of so many other subjects one comes across much evidence that sexual purity has always been held to be of enormous value in many ways. Some of those subjects may seem of little practical value, because hardly any one cares to become either a magician or a psychic or a yogi or a mystic. Yet each subject contributes its little share to the central idea that there exists an innate power in chastity.

. . . .

In the course of evolution magic powers beyond present humanity's wildest dreams are waiting to be developed. But as long as one remains subject to the slightest stir of self and of sex the faculty to use such powers to any measurable extent would be as injurious and calamitous as a sharp dagger in the hands of a little child. It is therefore fortunate that "the schools of white magic conceal these powers from man until through purification and unfoldment he gains the proper incentive for using them."[26]

* * * * *

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1 LÉVI, *Transcendental Magic,* II, i, 250.
2 BARRETT, *The Magus,* II, 22.
3 KUHN, *Theosophy,* xi, 285.
4 BRIFFAULT, *The Mothers,* III, xxvii, 353.
5 BULWER-LYTTON, *Zanoni,* IV, iv, 285.
6 HARTMANN, *Occult Science in Medicine,* V, 92.
7 BLAVATSKY, *The Secret Doctrine,* III, 473.
8 Same as [1], II, i, 251.
9 APOLLONIUS; quoted in [7], III, 303.
10 WAITE, *Mysteries of Magic,* 25.
11 AGRIPPA, *Occult Philosophy,* III, 341.
12 UNDERHILL, *Mysticism,* I, vii, 156.
13 Same as [1], I, vi, 93.
14 LÉVI, "Unpublished Writings"; in: *The Theosophist,* VII, 358.
15 MEAD, *Simon Magus,* III, 85.
16 HARTMANN, *Secret Symbols of the Rosicrucians,* I, 2.
17 HALL, *Magic,* ii, 28.
18 ELLIS, *Studies in the Psychology of Sex,* VI, v, 145.
19 MCKENZIE, *Hindu Ethics,* III, iii, 234.
20 CRAWLEY, *Studies of Savages and Sex,* i, 56.
21 MADDOX, *The Medicine-Man,* ii, 47.
22 ADAIR, *History of the American Indians,* xi, 125.
23 SMITH, *Lectures on the Religion of the Semites,* 614.
24 KRAMER, *Malleus Maleficarum,* II, i, 89 and 91.
25 WESTERMARCK, *Marriage Ceremonies in Morocco,* x, 337.
26 Same as [17], ii, 22.

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LXXX
YOGA

"Yoga manuals know the symbol of the serpent which the individual has to overcome in order to acquire valuable powers."
— SILBERER, *Problems of Mysticism*, III,277.

Since immemorial ages India has known and taught "the science of Yoga, the way by which a man may hasten his evolution and expand his consciousness."[1] To this end "the Yoga philosophy insists strongly on certain spiritual exercises by which the soul may best obtain and maintain peace and quietness."[2]

Peace and serenity and the elimination of undesirable and disturbing influences seem even more necessary in Yoga than in other spiritualizing methods. Therefore "the study of Yoga is impossible in the scattered condition of thoughts, desires and feelings amidst which an ordinary person lives."[3] In the hectic existence of the whole Western world there is practically no chance for an effective following of Yoga practices. Yoga was originated in and for the East, not for the West. Although the final goal of spiritualization is everywhere the same, the methods of approach are somewhat different under differing racial conditions as well as for different individuals. A rule however which all methods have been shown to have in common is that of perfect chastity, essential as it is for the transmutation of the generative force.

Attempts to westernize the Yoga teachings have led to simplified adaptations which not only are usually ineffective, but which become dangerous whenever they fail to insist on an absolute cessation of physical indulgences. Any one attracted to Yoga must well consider that "it is a very dangerous thing to adventure in this path without the moral foundation of perfect self-control."[4] "Without it the practice of Yoga . . . may lead to insanity."[5]

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The five known systems of Yoga may vary in their methods of self-discipline, adjusted as these are to different psychological types; but "the opening of a higher consciousness is the aim of all Yogas."[6] And "for all, the subdual of the senses . . . is an essential prerequisite."[7] So all-important is this requirement that sometimes particularly "this, the firm holding back of the senses, is what is called Yoga."[8] "The general drift of Yoga remains always the same . . . It is to serve as a discipline for subduing the passions."[9] When this discipline is omitted there can be no question of Yoga, nor of spiritualization or of illumination.

Not only do the "Yogis know that sex energy must be conserved and used for the development of body and mind instead of being dissipated."[10] They also realize that "the greatest impediment to the acquirement of Yoga powers is . . . sexual action."[11] Therefore "as a first step the student is trained and tested by the command . . . that continence must be made the basis of life."[12] Right from the beginning "there must be perfect chastity in thought, word and deed."[13]

Only "if lust ceases . . . worldly bondage will cease."[14] Then "by absence of all self-indulgence . . . pure spiritual being can be attained."[15] But first, when "the intelligence has ceased to take pleasure in the things of sense, and therefore has seen the truth"[16], "the perfection of the powers of the bodily vesture comes about through the wearing away of impurities."[17] Thereupon "from steadfastly following Yoga . . . comes illumination."[18] And "if a person . . . is constantly freed from the senses the infinite, supreme Yoga is perfectly produced."[19]

. . . .

Like mysticism, and like every other system for spiritual development, Yoga has often led to extreme one-sidedness. Many of the so-called yogis are the outcome of lopsided Yoga practices. Their demonstration of freakish physical body-control obtained by tremendous will power, or their performances of psychic or magical tricks resulting from exceptional concentration — these do not in any way exemplify the spiritualizing force of Yoga. In such cases

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concentration and body-control, which to some extent belong to the genuine means of a higher development, have been overemphasized and made the end of attainment.

. . . .

Even among those yogis who show a semblance of spirituality a distracting one-sidedness frequently occurs. Dropping their interest in everything in this world, their purpose often becomes exclusively self-attainment; whereas true spiritualization is inseparable from a longing and an effort to be of greater service to humanity. Such yogis seek union with the cosmic parent-life by trying to go back to foetal existence, where with eyes closed to the world and without effort they can feel to be one with Mother Nature, leaving everything to her. In other words, they seek a passive oneness of dependence. Whereas evolution's aim is an active oneness of equality, resulting from a wide-awake use of the mind combined with a laborious acquisition of the spiritual powers which will gradually enable one to become the Father's competent assistant and co-worker.

Where the Occident has become blinded to the necessity — and even to the existence — of spiritual development, the Orient has neglected the exercise of the concrete mind. For this reason Yoga, too, generally does not fulfill the requirements of a balanced evolutionary growth.

However, this is not the place for a critical study of Yoga's shortcomings. The present point of interest is only that the first requirement of Yoga, as of every system which serves to make spiritual development possible, whether it be for the East or for the West, is sexual purification. "One who wants to become a perfect yogi must give up the sex idea."[20]

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1 BESANT, *Four Great Religions*, 45.
2 MÜLLER, *Six Systems of Indian Philosophy*, viii, 371.
3 OUSPENSKY, *A New Model of the Universe*, vi, 248.
4 BECK, *The Way of Power*, x, 178.
5 VIVEKANANDA, *Raja Yoga*, I, v, 62.
6 Same as [3], vi, 248.
7 Same as [1], 45.

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8 *Katha Upanishad,* II, vi, 11; quoted in: DASGUPTA, *Yoga Philosophy,* ii, 44.
9 Same as [3], vii, 356.
10 RAMACHARAKA, *The Hindu Science of Breath,* ix, 38.
11 BLAVATSKY, *The Secret Doctrine,* II, 309.
12 Same as [4], x, 177.
13 Same as [5], I, v, 62.
14 *Yoga Vasishta Laghu,* i, 15.
15 PATANJALI, *Yoga Sutras,* III, 50.
16 *Yoga Vasishta*; in: *The Theosophical Review,* XXV, 244.
17 Same as [15], II, 43.
18 Same as [15], II, 28.
19 *Maitri Upanishad,* VI, 28; in: HUME, *The Thirteen Principal Upanishads,* 441.
20 Same as [5], II, ii, 177.

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LXXXI

OCCULTISM

"All sexual intercourse is forbidden in practical occultism."
— Blavatsky, *The Secret Doctrine*, III,537.

On the beach of the unfathomable ocean of life we are all playing our games or absorbed in our favorite pastimes.

Proudly the athlete struts along the boardwalk, showing off his inflated muscles.

Along the water's rim the scientist proceeds, exclusively intent upon investigation of whatever the ocean has cast ashore and brought within his reach.

Sun-shaded sits the artist, registering impressions of what he observes around him and what is inspired to him.

Outstretched lies the philosopher, speculating upon the being of sea and sky and land and living creatures and their interrelation.

Forgetful of surroundings the religionist in devotional attitude bows his head, adoring the unknown force that manifests in nature's magnitude.

On the sand within the tidal strip the psychic rests in negative receptiveness, letting the waves touch him whenever the flow comes up.

The magician is attracting wide attention trying to make the tide recede by strange manipulations and a mighty exercise of will.

The mystic, after meditative contemplation, so longs for a momentary merging with the ocean of the one life that he dips into it; but not knowing how to swim he is soon rolled back upon the shore again.

When the waters are untroubled, the surf unstirred by wind, the yogi dives and serenely swims a while in the samadhic sea.

Looking and watching over all from an elevated point stands the occultist. He is the life-guard of this beach. He

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is here to help others, ready to render aid whenever called upon. He knows the ocean well, has thoroughly explored it and is at home in it; with eyes unclosed he can go down as deep and stay down as long as he may wish. He observes more, knows more, and can do more than any of the others.

Each of the others is but an incomplete expression of single aspects of the occultist. He is the synthesis of all the others. He exemplifies a progressive stage of balanced evolutionary growth toward superhumanity.

. . . .

The designation of occultist is frequently misapplied to dabblers in theurgic and pseudo-occult crafts, or to students of occultism who are still as far from being occultists as a kindergarten pupil is from a doctorate.

The accomplished occultist is a highly and harmoniously evolved human being in whom all faculties of body and of soul can be used at will. He has risen above the danger of clinging tenaciously to any one-sided form of development; for him all-round perfection is the chosen goal.

Abundant physical vigor, scientific understanding, artistic inspiration, philosophic speculation, religious adoration, intuitive receptivity, mystic contemplation, yogic concentration, magic will-power, plus other still more wonderful abilities are all acquired by the successful occultist — each to an extent beyond the comprehension of those who seek to specialize in any single faculty.

The true occultist does not use any of his attainments for the worldly benefit of the personality, nor to enhance its glamor. He brings all the powers of the soul into expression in the personality for the sake of helping others. And by the growing impersonality of his being, which is of the very character of spirit, he gains access to the source from which all power springs.

. . . .

To become an occultist, then, is the acme of human attainment. "But occultism gives no prospect of cheaply and immediately gained infinitude of wisdom."[1] In the first place "he who would become an occult student . . . must continually increase his moral strength, his inner purity."[2] "The laws of attainment demand purity of life."[3] "Whoever

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wishes to come to the supreme state of the soul . . . must purify his mind and body from all passions."[4] For this reason "all training in occultism has asceticism for its key-note."[5]

An essential requirement is knowledge, not only of physical science but of the science of all superphysical laws as well. And in order to be able to acquire it the student must "lead the life necessary for the acquisition of such knowledge."[6] "The study is of no avail unless the spiritual intuition is developed by the purification of desire."[7] "The sanctuary of esoteric science is closed to the frivolous . . . by the law of their own nature."[8] Only "by way of purification . . . can the soul acquire the perfect knowledge of all things knowable."[9] Therefore "the passions . . . are not to be indulged in by him who seeks to know."[10] He alone "who disaccustoms himself to concupiscence makes his heart acquainted with secrets"[11], with those deep secrets of nature which it would be dangerous to divulge to any one remaining ever so slightly sensual or selfish.

It is "the reward of the conqueror who . . . vanquishes the foes of his own nature . . . that he has imparted to him the secret knowledge."[12]

. . . .

Not until knowledge has thus been acquired is it safe to attempt the development of any occult powers.

"If men knew the divine powers which are dormant in their constitution, and were to pay attention to their development instead of wasting all their energies upon the trifling affairs of their external existence"[13], then there would soon be many competent occultists.

But men either do not know and do not even want to know about such powers, or if they know about these they are reluctant to believe that "occult science allows not a shadow of self-indulgence."[14] But "woe to those who . . . dabble in any form of occult science without first overcoming the more important faults of their lower nature."[15]

"Carnal passion . . . suppresses the faculties of the soul."[16] Hence the insistent demand that the disciple of occultism "above all must be absolutely chaste, both physically and mentally."[17] "Whoever, after having pledged him-

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self to occultism, indulges in the gratification of a terrestrial lust will feel the almost immediate result of being dragged from the impersonal divine state down to the lower plane of matter."[18]

"The sooner the animal sexual affinities are given up . . . the sooner will come the manifestation of the higher occult powers."[19] Then only can harmonious evolutionary progress be made; and then "the consciousness of power, in itself the most exquisite joy, is unceasingly gratified in the progress upwards."[20] Infinite power, to be impersonally, unselfishly, constructively used, will then eventually become available. Is such a prize not worth the sacrifice of the personality's self-indulgence?

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1 G. M., "The Elixir of Life"; in: *Five Years of Theosophy,* 19.
2 STEINER, *The Way of Initiation,* v, 96.
3 HALL, *Fundamental Principles of Operative Occultism,* 4.
4 AGRIPPA, *Occult Philosophy,* III, liii, 517.
5 BESANT, "Mysticism True and False"; in: *Lucifer,* IX, 181.
6 BLAVATSKY, *The Secret Doctrine,* I, 190.
7 MEAD, "Theosophy and Occultism"; in: *Lucifer,* IX, 110.
8 WAITE, *Azoth,* II, xii, 210.
9 Same as [4], III, liii, 519.
10 *The Mahatma Letters,* xlviii, 274.
11 RUMI, *The Masnavi,* (II), I, 238.
12 PRYSE, *The Apocalypse Unsealed,* 102.
13 HARTMANN, *Secret Symbols of the Rosicrucians,* I, 1.
14 Same as [10], xviii, 122.
15 Same as [3], 3.
16 CHARRON, *Of Wisdom,* I, xxii, 77.
17 Same as [7], IX, 110.
18 BLAVATSKY, *Studies in Occultism,* I, 38.
19 BLAVATSKY, "The Future Occultist"; in: *The Theosophist,* V, 264.
20 Same as [1], 19.

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LXXXII

THE PATH OF PERFECTION

> "Having conquered the desires of the outer senses . . . prepare now to enter upon the path."
> — COLLINS, *Light on the Path*, ii, 14.

SLOWLY WINDING to the top of the Mountain of Perfection leads the road of gradual evolution. From this road the top is rarely visible, the view being cut off by mystifying thickets and by luxurious groves which tempt the wanderer to pause and straggle and to forget the goal. But occasionally a glimpse is caught, and a jubilant cry is heard from those who took a shortcut to the summit.

The shortcut is the steep and narrow path which is known to many but which few are inclined to follow. It is "the path which leads from sense to soul"[1], the straight "way to the land concealed by the dazzling phantasmagoric show of the senses"[2], "the short though difficult way by which man evolves more rapidly than in the ordinary course of human evolution."[3]

But only "he may tread that path who dares to declare war on desire."[4] "To enter the path . . . one must crucify the lusts of the flesh."[5]

. . . .

Throughout the centuries the short path has been known. All "the great faiths have taught . . . that in a certain personal austerity was a gate to the eternal way."[6] "That way, the highest way, goes he who shuts the door to all his senses."[7]

"This path Hermes, indeed, described."[8] "It is the path that leads to truth . . . difficult to tread for soul while still in body"[9]; "but it is possible for one who has the mind to free himself from passion."[10]

It is "that path . . . which the teachers of the Veda call never failing; the path which persons of conquered pas-

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sions enter, and desirous of knowing which they live the life of purity."[11]

It is the path, the Way, of the Taoist. "He who treads the Way is a superior man"[12]; and "the superior man guards against lust."[13]

It is the Buddhist's "noble eightfold path . . . which leads to peace of mind, to the higher wisdom, to full enlightenment."[14] "The wise are those who . . . follow the noble path and avoid the pools of lust."[15]

It is the path of holiness of which the Bible states that "the unclean shall not pass over it."[16]

It is the path of the Mohammedan Sufis, by whom "the celibate ideal . . . was realized as invaluable for all who sought to follow the mystic way."[17] Only "when cleansed from the lusts of the flesh the soul could enter on the path."[18]

For mystics everywhere it is the path of "purification, illumination and perfection, the three great stages of the ascent."[19] "The first stage is known as the purgative life, the stage of purification from the fetters of sensuality."[20] "The end of the path is attained . . . by transmutation."[21]

To modern students of metaphysics it is the path which, through probation and discipleship, leads to initiation. "The pilgrim who ventures upon it is made first to . . . shut out every human passion."[22] During the probationary stage "the wish to be emancipated from the thraldom of the senses should be ever present in the mind."[23] "If the higher levels of spiritual attainment are to be reached the disciple must be prepared to sacrifice and transcend the desires of the body."[24] "The desire for sensual gratification must be crushed"[25] before initiation can be reached; for "initiation is . . . the victory of the spirit over the animal nature of man."[26] "Whosoever is the slave of his passions . . . can never be initiated."[27]

The opportunity to choose the shortcut is the same for all.

The same for all also is the universal rule that mastery of the sex force forms the initial step on that path of quickened evolution. "The victor's crown is only for him who . . . conquers the demon of lust."[28]

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1 RILEY, *The Bible of Bibles,* x, 308.
2 BECK, *The Way of Power,* vii, 136.
3 BESANT, *Initiation,* 3.
4 MUNDY, *Om, the Secret of Ahbor Valley,* viii, 91.
5 MINGLE, *Science of Love,* xii, 315.
6 Same as [2], vii, 135.
7 ARNOLD, *The Song Celestial,* viii, 47.
8 IAMBLICHUS, *On the Mysteries,* VIII, v, 306.
9 HERMES, *Excerpts by Stobaeus,* i, 4; in: MEAD, *Thrice-Greatest Hermes,* III, 5.
10 HERMES, *Corpus Hermeticum,* XII, 7; in: MEAD, *Thrice-Greatest Hermes,* II, 203.
11 *Bhagavad Gita,* viii, 11.
12 HSUNTZE, *Works,* II, xxi, 51.
13 CONFUCIUS, *Lun Yü,* xvi, 7; quoted in: WESTERMARCK, *Origin and Development of the Moral Idea,* II, xlii, 427.
14 *Dhammakakka-Ppavattana Sutta,* 4; in: *Sacred Books of the East,* XI, 147.
15 *Mahaparinibbana Sutta,* i, 33; in: *Sacred Books of the East,* XI, 22.
16 *Bible, Isaiah,* xxxv, 8.
17 SMITH, *Rabi'a the Mystic,* xiii, 170.
18 Same as [17], vi, 49.
19 VAUGHAN, *Hours with the Mystics,* IV, ii, 115.
20 SMITH, *Early Mysticism,* i, 6.
21 Same as [17], x, 109.
22 *The Mahatma Letters,* lxii, 351.
23 DHAMMAPALA, "Dhyana"; in: *Lucifer,* IX, 401.
24 BARKER, Introduction to [22], xii.
25 Same as [23], IX, 401.
26 PARACELSUS, *De Arte Presaga*; quoted in: HARTMANN, *Paracelsus,* 292.
27 LÉVI, *Transcendental Magic,* I, i, 34.
28 Same as [22], liv, 316.

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LXXXIII

TESTS AND TEMPTATIONS

"Too weak is the temptation for one whose soul to nobler things aspires than sensual desires."
— LONGFELLOW, *Christus*, I, ii, 2.

EVERY TEMPTATION is a test of moral strength. At every stage of evolutionary growth the law of that growth causes temptations to be erected on the pathway of the soul. Lacking the strength to overcome these natural obstructions one cannot pass on to the next lap of the road.

Since "life is a continual battle between man's spiritual aspirations and the demands of animal impulses"[1], "the first temptation which meets every one on the road is the hunger of the lower qualities."[2] And in ever subtler ways the animal proclivities are tested to the end. Even "the highest degree of perfection attainable by man is no security against the assaults of temptation."[3]

At a comparatively advanced stage one's vision of the requirements of attainment may be obscured by the allure of the false teaching that in physical sex expression there is "mystical inwardness" and that it can be "the means to a great spiritual fulfillment." Many who are already far on the road of spiritual unfoldment fail to perceive the speciousness of such sophistry. But "the guardians of nature's secrets . . . let none pass until they are furnished with the signs and passwords of perfect purity."[4]

The greatest strength by which to pass through tests and to overcome temptations is that of purity. Not the negative purity of innocence caused by ignorance, but the positive purity based on knowledge and power of the will.

Dissatisfaction and dejection normally follow each failure to overcome an enticement. But "when one has conquered temptation . . . one finds oneself in a state of peace and satisfaction which may well be called happiness"[5]; then there is elation over growing strength.

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It is sometimes claimed that temptations should be sought because they serve to increase one's moral strength. But this is an obvious error. Strength must be gathered between successive tests, just as knowledge is gathered in schools between examinations. To submit to one examination after another without preparatory study would certainly be abnormal. Not less abnormal is it to seek one excitement and temptation after another without intervening effort to develop resistant strength.

Tests of one's moral stamina need never intentionally be sought. When the soul seems ready to pass another milestone on the evolutionary road, then life itself applies the necessary test according to one's stage. And no one can pass unto another section of that road who is not thoroughly prepared. Nor can one ever pass by shirking the test.

The individual task is to prepare for tests by developing greater moral strength, by obviating every weakness of character. And since above all else "passion . . . manifests the weakness of man"[6], the first thing to be eliminated is passion.

. . . .

Quite naturally the tests become more difficult as strength grows.

Those who approach the final stages of the road have "to be tempted in a thousand various ways so as to draw out the whole of their inner nature."[7] Then "if the candidate has a latent lust for sensual gratification of any kind, the germ is almost sure to sprout."[8] However, "it is in his own interest that his character and attributes are being tested"[9]; for "until he has been tested to the utmost none may know what hidden weakness lingers in him."[10] And no weakness may remain in those who seek admission to the temple of purely spiritual joy to which the road finally leads.

This thought is tersely expressed in the saying that "Satan is the doorkeeper of the temple . . . He holds the keys of the sanctuary, that no one may enter therein save the anointed."[11] By tempting every one who approaches the gate that leads to spiritual attainment, he sees to it that only those pass through who have successfully proved their purity and inner strength.

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For the same purpose in ancient Egypt "the snake Bai appears to have been figured . . . as guardian of the doorways leading to chambers which represent the mansions of heaven."[12]

Again the same idea is forcefully dramatized in the story of Parsifal, who symbolizes the human soul. He was tested by Klingsor's seductive agents, the Flowermaidens and Kundry. Said Klingsor, the arch-temptor, to Parsifal: "Into my power thou'lt fall when pureness has departed."[13] Only by proving that there was no weakness left within him which could make him fall for any temptation did Parsifal gain access to the sublime spiritual precinct of the Grail.

It is the same testing that has been so picturesquely told in *The Pilgrim's Progress* where, for instance, the pilgrim learned that after playing with treasure "Passion . . . had nothing left him but rags."[14] It forms the subject matter of *The Sorrows of Satan*[15] and of *The Devil's Guard*[16]; and it holds the central interest in many other occult stories.

This periodical testing of the soul — which is intensified on the shorter, steeper path of quickened evolution — forms the basis for all symbolic rituals of initiation, from Ancient Mysteries to modern Masonry. But the real tests, the subtlest and the hardest, occur in the lives of those who are filled with aspirations for spiritual growth, "aspirations which are ever being debased by our lower animal nature."[17]

However, "him whose senses are utterly subdued, whom no desires can lead captive any more — by what temptations can ye draw him?"[18] He has risen above temptation by being unassailably pure. "He is no longer the subject of temptation . . . for he has entered into the reign of law."[19]

* * * * *

1 HARTMANN, *Magic White and Black*, x, 225.
2 HARTMANN, *Personal Christianity*, xii, 250.
3 THOMAS À KEMPIS, *Imitation of Christ*, I, xiii, 1.
4 MEAD, "The Great Renunciation"; in: *Lucifer*, IX, 23.
5 KANT, *Metaphysik der Sitten*, II, Vorrede.
6 HITCHCOCK, *Alchemy and the Alchemists*, 214.
7 *The Mahatma Letters*, liv, 316.
8 BLAVATSKY, *Complete Works*, IV, 359.

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9 SINNETT, *The Occult World*, 26.
10 MUNDY, *The Devil's Guard*, xx, 272.
11 KINGSFORD, *The Perfect Way*, Appendix, xv, 360.
12 WILKINSON, *Manners and Customs of the Ancient Egyptians*, V, xiii, 65.
13 WAGNER, *Parsifal*, ii, (English Libretto, 23).
14 BUNYAN, *The Pilgrim's Progress*, I, 33.
15 CORELLI, *The Sorrows of Satan*.
16 Same as [10].
17 Same as [4], 23.
18 BECK, *The Perfume of the Rainbow*, 225.
19 WAITE, *Azoth*, I, iii, 111.

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LXXXIV

REGENERATION

"When you have conquered entirely all sex desires . . . then the regenerate body becomes a vessel to hold spirit."
— BUTLER, *The Goal of Life*, xxiii, 315.

CLOSELY ALLIED are degeneration, generation and regeneration, caused as they are by one and the same force. The difference lies in the way in which that force is being used. Degeneration results if it is misused sexually for physical gratification. Generation normally follows its use for reproduction. In order to bring about regeneration the selfsame force must be transformed in the individual into spiritual power.

"Regeneration . . . is the turning of the generative force to purposes of spiritual enlightenment."[1] It "means the awakening of the higher consciousness."[2] "To be regenerate is to be born into spiritual life."[3] Those who have gone through the experience have testified that it is literally true that "there is . . . a new birth possible to embodied man, which shall manifestly develop the potencies of his spiritual being."[4] "This second birth leads to the attuning of the individual consciousness with that which is universal and divine."[5]

The new birth "in every conceivable direction adds to the capacity of mind and body"[6]; it "produces great mental and spiritual strength, which if directed intelligently will develop supernormal powers."[7] And "the flesh itself shall be clarified."[8] "The regenerative forces which now slumber in man's inner nature . . . when roused into activity tranform him ultimately into a divine being."[9]

In the process of regeneration a person actually builds a new body for himself. Cell by cell is renovated and raised to a higher vibration by the transmuted life force. This is

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the most important evolutionary accomplishment of man. "Propagation . . . is wholly subordinate to the primary and vital use of one's generative energy in reproducing from hour to hour one's own body."[10]

Regeneration, then, is tantamount to rebirth without first passing through death. It is as though entering into a new life in a new world, with new laws and new experiences, through an inner change while remaining in the body. "There is no regeneration after the body has died."[11]

But although the process takes place without death of the body, yet something must perish, something must be killed before the new birth can eventuate. The regeneration of man depends on the destruction of everything that obscures his true inner being. Not any particle of one's old sensual nature can be taken along into the spiritual birth. "The process of this birth is described as . . . a purging out of the tendencies of the lower nature and replacing them by the energies of the divine powers."[12] Not until this has been accomplished "can there be born within the earthly man of flesh a new spiritual man."[13] And "thereafter the physical man is felt to be . . . an instrument through which the spiritual man works; whereas the spiritual man is felt to be the real individuality."[14]

"This spiritual state is as far superior to man's ordinary terrestrial existence as the latter is to his foetal condition."[15] "The sage arrived at this state has the truer fullness of life, of life not spilled out in sensation."[16] "But this cannot happen before every animal element is eliminated from one's nature."[17]

. . . .

Every person has to make preparation for his own regeneration.

When the life force is functioning for physical generation it is differentiated into a male and a female aspect, requiring the cooperation of the two. But "in the process of evolution sex energy . . . turns inward within the organism and creates in it a new life, capable of regeneration."[18] In this new form the force is alike in woman and in man. And not only is the spiritual energy alike in the two sexes, but the organs through which regeneration operates are the

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same in woman and in man. Therefore regeneration must be achieved by each one separately.

Not every one however can successfully and fully bring the new birth about in a short time. "This is possible only for the man or woman who has attained a very high state of mental and physical purity."[19] "One cannot go far in this direction until the spirit impresses upon the consciousness the fact that one must overcome carnal generation and must absolutely stop all waste of the seed."[20] In other words, "for the task of giving new birth to oneself celibacy is the first and absolute prerequisite."[21]

The reason for this requirement is that as already stated "in both, generation and regeneration, the same potent force of nature is involved, namely the force concerned with the sexual organism."[22] This force can be directed either to the physical generative organs in the body's lower regions or to the spiritual regenerative organs in the head. But so entirely different in every respect are the functions of regeneration and those of generation that they are antagonistic and mutually exclusive. All generative, all sexual expression must cease if spiritual regeneration is to be effectively produced.

"In this fundamental idea of regeneration is to be found the explanation of the universal insistence upon chastity . . . on the part of great spiritual leaders."[23] No truly spiritual leader can be lax or lenient on this point. Regeneration requires perfect chastity because "the mystical birth of man . . . is based on the transmutation of sex energy."[24] "Man cannot become regenerated so long as he plays with generation."[25]

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1 LEO, *How to Judge a Nativity*, II, xi, 98.
2 A. G., *The Science of Regeneration*, xii, 155.
3 KINGSFORD, *Clothed with the Sun*, I, xx, 91.
4 WAITE, *Lives of Alchemystical Philosophers*, 37.
5 PRYSE, *The Apocalypse Unsealed*, 211.
6 BUTLER, *Practical Methods*, v, 72.
7 ATKINSON and BEALS, *Regenerative Power*, i, 17.
8 Same as [4], 37.
9 Same as [5], 8.

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[10] CURTIS, *The Divine Law of Marriage*, i, 4.
[11] HARTMANN, *Life and Doctrines of Jacob Boehme*, xiii, 288.
[12] MEAD, *Thrice-Greatest Hermes*, II, 245.
[13] BOEHME, *Mysterium Magnum*, Supplement, ix; in his *Sämmtliche Werke*, V, 704.
[14] JOHNSTON, *Interpretation of the Yoga Sutras of Patanjali*, 129.
[15] HARTMANN, *Secret Symbols of the Rosicrucians*, I, 5.
[16] PLOTINUS, *Enneads*, I, iv, 10.
[17] BLAVATSKY, *The Secret Doctrine*, II, 440.
[18] OUSPENSKY, *A New Model of the Universe*, xii, 540.
[19] Same as [5], 21.
[20] BUTLER, *The Goal of Life*, xxiii, 315.
[21] Same as [5], 62.
[22] Same as [7], i, 11.
[23] Same as [7], i, 20.
[24] Same as [18], xii, 519.
[25] CLYMER, *Divine Alchemy*, 76.

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LXXXV

UNCOILING THE SERPENT

"Through practice the serpent power, which is coiled, becomes straightened."
—*Yogakundali Upanishad,i.*

In all preceding chapters the ideal of sex purification has been substantiated by manifold considerations. By cumulative evidence the fact has been brought out that perfect purity is of paramount value whenever an individual wishes to comply with the law of spiritual unfoldment.

Each of the many substantiations contributes in its own way to the acceptability of the ideal of perfect chastity. Founded on the mass of material already presented, this ideal might well be left to stand without needing any additional support. Yet one of the most fundamental reasons for the necessity of sexual purity in spiritual development has not yet been given.

All the "miscellaneous applications of chastity . . . must ultimately be based on physiological phenomena."[1] There is a close approach to such an ultimate basis in the physiology of the Occident, in its new knowledge about the internal secretions of the sex glands.[2] In addition to their importance in regard to body and mind, "every bit of evidence points to the internal secretions as the holders of the secrets of our inmost being."[3] There is a growing recognition that "the reproductive system is the reservoir of vital energy upon which to draw for all the activities and achievements of life"[4], including the spiritual. But as long as Western science almost generally continues to ignore the spiritual element, "the knowledge of the essential factors of sexuality is still withheld from us."[5]

For the rationale of sex purification one has to turn to the meta-physiology of the less materialistic Orient, where the *modus operandi* of spiritualization has been the subject of extensive study for thousands of years. Particularly in

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regard to spiritual science "our vaunted Nordic intellect needs to learn respect for the claims and assertions of the Oriental mind."[6] There one can learn about the working of nature's finer forces within the human frame; about the real purpose of some generally little understood organs in the head; about a series of chakras or psychic nerve centers, of which "the glands are only the outer symbols"[7]; about force channels and force currents along the spinal column; and about the Kundalini, the mysterious serpent fire at the lower end of the spine.

Because those psychic centers are not visible, not dissectible, not measurable with physical instruments, their existence is not recognized by Western scientists. But "the fact that no microscope can detect such centers on the objective plane goes for nothing"[8], since they are evidently built of finer matter than can possibly be observed by any physical means. And as regards the forces and the fires of occult physiology, their existence may be accepted for the same reason that we accept the existence of ordinary nerve force and of mind. These are just as little tangible, and are known only by their results. In the same manner the secret fires and forces have proved their existence in the results obtained by those who have learned how to use them.

One might prove the presence of such forces in oneself. But the difficulty is that "the working of the spinal fires . . . is so tremendously involved that many years must be spent in learning to understand even the fundamental principles."[9]

. . . .

Briefly stated, it is taught in the far East that in woman and man alike "there is a power, called the Kundalini."[10] "It is at the base of the spinal column . . . that this mighty occult power lies coiled like a serpent asleep."[11]

An impersonal as well as an individual meaning is attached to this all-important force.

In the widest sense "the Kundalini is the creator and the sustainer of the universe"[12]; "it is the universal life principle which everywhere manifests in nature."[13] "Kundalini is therefore the mightiest manifestation of creative power in the human body."[14]

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Thus Kundalini may well be held to be the individualized power divine, planted in the body as a seed out of which it is intended that a perfect human flower shall develop. This divine seed can be left, as it is generally left, in the generative region, to be eaten away by the worms of sensuality or to go to waste by neglect without a chance to sprout. But "a wise man should take it up from its place to the middle of the eyebrows"[15]; he should carefully tend it, so that it may germinate and shoot a stem up along the spine. Not without good reason does the spinal cord — that high-tension transmission line of nerve force — run from the lower part of the trunk to the head. It is along this line that the life force must be diverted from the generative system and carried up to the organs of regeneration near the top of the skull.

"Once the serpent power is aroused into activity, it is made to penetrate one by one the psychic nerve centers until it reaches the thousand-petalled lotus in the brain."[16] But "so long as man can be controlled by his senses it is utterly impossible for him to revive that now atrophied center in the head . . . which is essential to the control of the truly creative forces."[17] Having worked its way up to that point, the serpent power opens the highest spiritual center of man the thinker, man the knower, man the creator, man at last in the image of God.

"In the transference of the fire from the base of the spine . . . lies the redemption of man."[18] With the raising of Kundalini, with the uncoiling of the serpent fire, comes the advancement of the race to superhuman glory. This is what nature's law of evolution has intended for mankind, for man and woman alike.

. . . .

The intentional arousing of Kundalini cannot be strongly enough warned against until a very high degree of preparatory purification of one's whole being has been brought about. And a theoretical study of the intricate ways in which Kundalini manifests is not strictly essential to advanced evolutionary growth. For whether or not one who aspires to spiritual unfoldment has any knowledge of the serpent power, it becomes nevertheless active in the body.

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Whether or not one is aware of it, nature responds to one's spiritual aspirations by arousing this force when one is ready for it. Its ascent to the brain is inseparable from progressive evolution.

Even with conscious cooperation of the individual the uncoiling of the serpent still remains a slow and difficult procedure. Any one who sets himself the task of perfecting it "will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically."[19] "The thought, the will and the morality . . . must first be purified before they are intensified by the vivifying influence of the aroused force."[20]

"There is most serious peril in awakening the higher aspects of this energy before man has acquired the purity of life and thought which alone make it safe for him to unleash a potency so tremendous."[21] "The action of the serpent force . . . should be preceded by the most rigid purificatory discipline"[22], because "the fire is destructive to the unpurified who might succeed in arousing it."[23] When prematurely aroused before the attainment of utmost purity, "the dangers connected with it are very real and terribly serious."[24]

Just as long as the force of Kundalini is held down to the organs of generation by sexual acts or thoughts, so long will it be unable to rise to the sublime organs of regeneration and of creation. And if it is drawn down after beginning to rise, the cataclystic disturbances in the currents of finer forces react on the rest of the body, and especially on the brain, in such a way that physical and mental disorders are sure to follow.

Once Kundalini begins to rise, "the close connection . . . between the brain and the reproductive system necessitates an absolute conservation of life energies."[25] That is the essential point which may never for a moment be forgotten.

. . . .

These physiological, or at least meta-physiological facts constitute the final and fundamental reason why perfect sexual purity is essential for those who seek to quicken their evolutionary growth.

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But others too should remember that as long as humanity plays with the sacred serpent fire it will suffer from the resultant burns, which cause the pains of average human existence. Everybody should heed what a knowledge of Oriental meta-physiology makes clear: that "the miseries of existence can be extinguished only by arriving at a condition . . . free from passions."[26] *Every act of sexual indulgence and of self-gratification retards the possibility of liberation from woe.*

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[1] CRAWLEY, *Studies of Savages and Sex*, i, 44.
[2] See Ch. xxvi, Glands and Secretions.
[3] BERMAN, *The Glands regulating Personality*, 25.
[4] CURTIS, *The Divine Law of Marriage*, v, 259.
[5] FREUD, *Three Contributions to the Theory of Sex*, iii, 76.
[6] BERMAN, *The Personal Equation*, iv, 113.
[7] BAILEY, *The Soul and its Mechanism*, vi, 106.
[8] BLAVATSKY, *The Secret Doctrine*, III, 507.
[9] HALL, *Melchizedek*, II, 34.
[10] VIVEKANANDA, *Raja Yoga*, I, iv, 48.
[11] EVANS-WENTZ, *The Tibetan Book of the Dead*, 216.
[12] GHERWAL, *Kundalini*, 19.
[13] Same as [8], I, 312.
[14] AVALON, *The Serpent Power*, vi, 231.
[15] *Yogakundali Upanishad*, i; in: *The Theosophist*, XII, 338.
[16] Same as [11], 216.
[17] *Teachings of the Temple*, clxxiii, 429.
[18] BAILEY, *A Treatise on Cosmic Fire*, I, i, D, 135.
[19] Same as [8], III, 505.
[20] Same as [14], 12.
[21] LEADBEATER, *The Chakras*, ii, 14.
[22] PRYSE, *The Apocalypse Unsealed*, 21.
[23] Same as [22], 148.
[24] Same as [21], iv, 39.
[25] HALL, *Occult Anatomy of Man*, III, 31.
[26] *Anguttara Nikaya*, 165.

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"No heaven too high for those to reach whose passions sleep subdued."

— ARNOLD, *The Light of Asia*, vii, 141.

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PART THREE

GLORIFYING THE IDEAL

"Purity . . . highest of all that is; although despised by the ignorant . . . held by the wise in great glory."
—PARACELSUS, *Revelation of Hermes*, I, 26.

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"The ultimate destiny of the human race is the greatest moral perfection."

— KANT, *Lectures on Ethics*, 252.

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LXXXVI

THE FUTURE

> **"Is the human race never to arrive at this highest grade of illumination and purity?"**
> **— Lessing, *The Education of the Human Race*, lxxxi.**

We are traveling along toward an improved humanity which will attain the realization of those "higher aspirations which . . . emerge in the hearts of the spiritually-minded who are prophetic of a better future."[1]

If we so willed, we could speed on toward our ideal evolutionary destination.

But we hamper our progress by carrying unnecessary baggage, and therefore only slowly and uncomfortably advance towards the perfection that awaits us. If we could part with all the surplus baggage, of which the desires for sense-gratification constitute the bulkiest portion, then we could fly instead of trek unto the destined goal. There, still within the boundaries of the human kingdom and of physical existence, we would find a world which is separated from the one in which most of us now live — separated not by physical distance but by grades of consciousness. These grades can easily be passed by any one who is willing to take the steps required for spiritual unfoldment which always brings expansion of consciousness with it. "If the spiritual life grows towards perfection . . . it will reveal a new world which exalts us far above all petty human considerations."[2]

Some pioneers, prospecting in that new world, have signalled messages about their findings to single travelers along the road, and these messages have been relayed to slower moving groups. In their reports the pioneers tell of finding marvelous treasures of matchless joy, in comparison with which humanity's present pleasures are insipid and childish. They have discovered spiritual springs ensuring

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radiant health. They mention beauty never parallelled, as the natural manifestation of spiritual qualities untainted by blemishes of self or of sense.

They have crossed the line which marks the end of human suffering. This they look back upon as a scourge produced by man himself, which the economy of nature has utilized to advantage as an aid in the development of higher qualities in him for the advancement of his evolutionary growth.

They report a wondrous expansion of intelligence to which nature's deepest secrets become plain. They have acquired an understanding of realities of which all that we now know is only a distorted incomplete reflection. And with their wider knowledge their power of expression has vastly grown.

They testify to the development of higher faculties which admit them to a realm of new splendors, where they can hear the symphonies produced by sunset colors and by fields of flowers, and where they are aware of the music of the spheres. They speak of new dimensions which make distance non-existent; of penetrating with extended vision into the densest matter; of seeing the thoughts of others; of letting past and future pass like moving pictures before their inner eye; of consciousness unbroken[3] and of death overcome.[4]

Some of the wayfarers who have not yet quite reached the fields of the new world have added to these messages of the pioneers tales of their own experiences. As they approach the goal they have felt life grow brighter, richer, fuller of interest. They have received a foretaste of the joys of the new world.

"In that supreme and happy world all the trials of the human race will be over."[5] But "in those who are to participate in this new world every vestige of mere impulse must vanish."[6] "Into that paradise . . . nothing impure can enter."[7]

. . . .

Perfection cannot be attained without complete purification. In overlooking this fact lies the error of Utopian dreamers who would establish ideally purified social con-

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ditions without enjoining purity of emotions and of thought, without exacting purity from passion. "They will only agree in adopting a political treatment for a disease which is spiritual."[8] "Human improvement is from within outward. Spiritual regeneration must come first . . . political and social last."[9] Without the reform of man social reform can have no lasting effect. For this reason every sociologically idealistic colony has failed and will fail until stress is laid on purification from within. But perfected world conditions will automatically result from individual spiritual perfection; and "a true sign of perfection is found . . . in a full liberation from sexual passion."[10]

"Spiritual humanity not only understands this perfection with the intellect . . . but accepts it in its conduct."[11] Spiritually inclined man takes care that "passion no longer rules and blinds him to universal laws and higher principles."[12] He sees sex as a universal problem, given in the school of life to be solved in the mental-human grade. One's spiritual faculties begin to be trained while seriously working on this problem; they are dulled when the problem is taken lightly and degraded into a game.

All mankind must gradually solve that problem and learn the lesson of unselfish renunciation which sex in its intended purity was meant to teach by instilling a loving, self-forgetting attachment to and care for others."[13] When that lesson has been learned to perfection humanity will overcome and outgrow the need of sex which, as a universal institution, will become as obsolete as its concomitant elements of sexual desire and of concupiscence.

. . . .

Undoubtedly nature will eventually do away with its system of separate sexes and institute another way of reproduction, just as it has changed from non-subservient methods in the past. It may be expected that the present sexual organs will then become "entirely useless vestigial organs to be forgotten by those who have outgrown their use."[14]

Occultists have definitely claimed that "this mode of procreation . . . is but a passing phase"[15], which "will change . . . and disappear."[16] "The most learned occul-

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tists assert this, because they know it."[17] And men of science already begin to suspect "an evolutionary process drifting slowly and inevitably into the neuter state."[18]

However, before an outer change can become general mankind itself must have established an inner change. It must have produced "a future humanity more elevated morally than ours."[19] We must first see "both sexes . . . winnowed of materiality"[20] and weaned from sensuality. Before nature makes a change mankind must free itself from the strangling grip of the serpent's coils, and reach the highest moral perfection to which the human race can attain.

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1 ANGUS, *Mystery Religions and Christianity*, v, 228.
2 EUCKEN, *Present-Day Ethics*, ii, 51.
3 See Ch. lxxxviii, Cosmic Consciousness.
4 See Ch. xc, Deathlessness.
5 PAPINI, *Life of Christ*, 212.
6 KAGAWA, *Love, the Law of Life*, v, 106.
7 HARTMANN, *In the Pranoas of the Temple*, 101.
8 COMTE, *System of Positive Polity*, IV, 386.
9 FROUDE, *Short Studies on Great Subjects*, IV, 283.
10 TOLSTOI, *Works*, XVIII, 456.
11 SOLOVYOF, *Justification of the Good*, II, iii, 182.
12 BUCK, *Mystic Masonry*, vi, 186.
13 See Ch. xi, Purpose of Sex.
14 TANNER, *The Intelligent Man's Guide*, lix, 201.
15 BLAVATSKY, *The Secret Doctrine*, I, 436.
16 Same as [15], I, 436.
17 Same as [15], I, 436.
18 BROSTER, "The Adrenogenital Syndrome"; in: *The Lancet*, CCXXVI, 834.
19 CARPENTER, *Love's Coming of Age*, 198.
20 JENNINGS, *The Rosicrucians*, II, vi, 311.

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LXXXVII

SUPERMEN

"Such men are even now upon the earth, serene amid the half-formed creatures who should be . . . joined with them."
—BROWNING, *Paracelsus*, V, 783-5.

As THE ripe fruit is hidden within the blossom's hard green bud, so is a sublime superhumanity hidden within the present rudimental human race. Ultimately "the future belongs not to man but to superman."[1] "Humanity is something that must be surpassed."[2] Even "the best is still something that must be surpassed."[3]

In the process of evolution the vegetable kingdom has surpassed the mineral, the animal the vegetable, and the human the animal. So the superhuman kingdom shall surpass, and has surpassed already to some extent even the highest human specimens.

A definitely marked expansion of consciousness distinguishes each of nature's kingdoms from its next lower one. "Gradations from the animal to the god . . . must be measured by the progressive deepening and expanding of consciousness."[4] The highest examples of each kingdom are those in which a trace of the expanded consciousness of the next higher kingdom begins to show. The highest animals, for instance, are not the ones in which instinct finds its most remarkable expression, such as it does in ants and bees; they are those in which is found a sign of self-conscious intellect. So also the highest human specimens are not the most self-conscious personalities with the most remarkable intellects, nor the scientific geniuses, nor the greatest industrialists, nor the most powerful empire builders. All these may be wonderful examples of extremely well developed human efficiency; but they no more approach the superhuman than an ant or bee approaches the human stage.

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"The development of man towards superman cannot consist in the growth of the intellect alone."[5] "The expansion of consciousness, the inner growth of man, is the ascent towards superman."[6] The highest human beings are those who show in spiritual development a rudiment of the wider, of the well-nigh divine consciousness which characterizes the superhuman kingdom. Only "the heroes of supreme renunciation . . . touch the nebulous beginnings of a superhuman nature."[7]

. . . .

To each kingdom the expanded consciousness of the next higher must necessarily remain incomprehensible for lack of a faculty by which to comprehend it. To the animal consciousness a human creature can be no more than just another animal; and to the purely intellectual human being a superman will seem to be no more than human. It requires spiritual faculties to even vaguely sense the transcendent superiority of the superman.

It is therefore quite possible that "superman . . . is already born and lives among us"[8] without being recognized by the majority of mankind. It is quite conceivable that there should exist and long has existed on earth an evolutionary advance guard consisting of individuals "who are . . . as far above human beings as the latter are above animals"[9], and who "can act superhumanly, that is after a manner which transcends the normal possibility of men."[10]

In some of the old Hindu books, written thousands of years ago, "one may read in story after story . . . how these perfected men, known as superhuman by the powers that they possessed, visited the courts of kings in order to see that kingdoms were well governed."[11]

In the days of ancient Egypt, also millenniums ago, "Hermes Trismegistus . . . spoke of holy men whose knowledge and comprehension of divine wisdom immeasurably surpassed that of humanity."[12] "But these", he said, "are rather immortal than mortal men"[13], "and their humanity is near divinity."[14] Clearly he too was speaking of supermen.

"Men dwelling on the earth and yet not of it"[15] they were called by Apollonius of Tyana at the beginning of our era.

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In the seventeenth century Philalethes must have had supermen in mind when he complained that "every sophister contemns them because they appear not to the world."[16] And he explained "upon what grounds they conceal themselves"[17] by saying that "no man looks for them but for worldly ends."[18] For this same reason people are still looking for them in vain. For all worldly, separative, selfish intentions automatically preclude the possibility of contact with the selfless, unifying forces of the supermen.

In the eighteenth century Eckartshausen was acquainted with "the unique and really illuminated community which is in possession of the key to all mystery . . . This community has no outside barriers . . . Any one can look for the entrance, but only he who is ripe can arrive inside."[19]

A Rosicrucian work of the same period contains another reference to supermen. It distinctly states that "a direct intercourse with them is not possible for man unless he becomes sufficiently purified"[20], and that only "by a proper course of spiritual training can we come in contact with those beings."[21]

Much later again one who had established an exceptionally close link with them wrote on this possibility of contact: "Merely the magneto-psychic law of attraction and repulsion keeps the Adepts from exchanging thoughts with a man who lives . . . among the magnetic fumes of carnality and of spiritual atrophy."[22]

And a great thinker of our own days has said that "man is separated from superman . . . by the fact that he is not prepared to receive superman."[23] And rarely is he willing to make himself worthy of the contact.

. . . .

Carnality and spiritual atrophy — these must be overcome before man can be a candidate for conscious contact with superman. "The candidate must . . . be perfectly chaste, perfectly abstemious"[24], because "the impure are not permitted to approach the pure."[25] This requirement does not necessarily exclude the rare, pure, sacrificial sexual act for the sake of giving a soul a chance to come into the world under favorable parental conditions; but it disallows the slightest expression of carnal gratification.

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As to the supermen, "it is the spirit of chaste asceticism itself which incarnates in these elect."[26] Of them it has been said that "they are individuals who . . . rising by the steadfast subordination of their lower and by exaltation of their higher nature have at length made of their bodies instruments of their souls and means of expression instead of sources of limitation for their spirits."[27] They have been described as "profoundest of intelligence, widest of culture, ripest of experience, tenderest of heart, purest of soul, maturest of spirit."[28] "Only to them and to those who know and follow their method is it given to live the life of the spirit while in the body."[29] And they bear testimony that "one who is all spirit and love will have conquered the flesh even in memory."[30]

In the world of superman the uncoiled serpent has been disentangled for ever from sex, and its energy has been transmuted into almost unlimited knowledge and supreme spiritual power. These faculties are awaiting all who will take in hand their evolution from the human toward the superhuman state by steadfastly practising the required subordination of the lower and exaltation of the higher nature.

* * * * *

1 OUSPENSKY, *Tertium Organum*, xxiii, 324.
2 NIETZSCHE, *Thus Spake Zarathustra*, I, x.
3 Same as [2], III, lvi.
4 KEYSERLING, *Creative Understanding*, I, 16.
5 OUSPENSKY, *A New Model of the Universe*, iii, 133.
6 Same as [5], iii, 124.
7 FOGAZZARO, *The Saint*, ii, 46.
8 Same as [1], xxiii, 324.
9 HARTMANN, *Secret Symbols of the Rosicrucians*, I, 1.
10 LÉVI, *Transcendental Magic*, I, i, 36.
11 BESANT, *Superhuman Men*, i, 15.
12 SINNETT, "Alchemy as a Spiritual Science"; in: *Lucifer*, XIV, 215.
13 HERMES, *The Divine Pymander*, XII, 20; (Everard's transl., 162).
14 Same as [13], XI, 4.
15 PHILOSTRATUS, *The Life of Apollonius*, III, xv, 257.
16 PHILALETHES, *Lumen de Lumine*, 38.
17 Same as [16], 38.
18 Same as [16], 38.
19 ECKARTSHAUSEN, *The Cloud upon the Sanctuary*, ii, 28.

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20 *Magicon*; in: *The Theosophist*, V, 194.
21 Same as [20], V, 194.
22 BLAVATSKY, "Editorial"; in: *The Theosophist*, V, 1.
23 Same as [5], iii, 144.
24 SINNETT, *The Occult World*, 26.
25 PLATO, *Phaedo*, 67.
26 BLAVATSKY, *The Secret Doctrine*, II, 295.
27 KINGSFORD, *The Perfect Way*, vii, 199.
28 Same as [27], vii, 199.
29 Same as [27], vii, 199.
30 PAPINI, *Life of Christ*, 212.

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LXXXVIII
COSMIC CONSCIOUSNESS

"The cosmic sense crushes the serpent's head."
— Bucke, *Cosmic Consciousness*, I, iii, 6.

Locked in a dark dungeon of ignorance, shut off from the rays of spiritual light, man can but speculate upon the source of the feeble gleam that occasionally penetrates through the inadequate apertures in the walls of his prison. Pacing up and down and 'round and 'round he vaguely philosophizes in the abstract. But abstract thought and philosophic speculation alone cannot bring more light into his prison-cell. Some definite action must be taken to widen the apertures and to tear down the walls.

Outside there awaits "beyond all mental powers . . . a state of consciousness in which the highest wisdom and power are attainable."[1] It is the state of infallible cognition of eternal truth and of absolute reality, the state that has been called: the cosmic consciousness. This "is a higher form of consciousness than that possessed by the ordinary man."[2] "It can be known by no one except by him who has experienced it. Those who live within the realm of animality . . . do not even believe that such a state can possibly exist."[3] Only "he who vanquishes as much as possible a corporeal life . . . can live surrounded with the bright splendors of truth and wisdom."[4]

"All sensuous impressions form a wall between the soul and the world of reality."[5] "Absolute truth does not exist for sensuous man; it exists only for spiritual man who possesses . . . a faculty which cognizes spiritual objects as naturally as the exterior senses perceive external phenomena."[6] "Man . . . cannot observe the splendor of eternal verities so long as he is held by the attraction of the senses."[7]

"To develop the consciousness of reality . . . it is necessary to rise above merely human aims and conditions."[8]

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"The struggle for reality must be a struggle to transcend the sense-world . . . to be reborn to a higher level of consciousness"[9], and "to rise by free action to the higher plane of cosmic life."[10]

In order to succeed in this attainment it is especially requisite to rise above the disturbing emotions of sex. For "once having freed oneself from the entanglements of the fleshly lust . . . man enters into a higher state of consciousness"[11], and automatically begins to grow toward the cosmic consciousness of the superman.

. . . .

"Cosmic consciousness . . . must not be looked upon as being in any sense supernatural, or as anything but a natural growth."[12] But certain definite requirements have to be met before it can manifest. "It is necessary for its appearance that an exalted human personality should exist."[13] "Above all one must have an exalted moral nature."[14]

"Just as long ago our ancestors passed from simple awareness to self-consciousness, so our descendants will sooner or later reach, as a race, the condition of cosmic consciousness."[15] And then, away from every form of self-gratification, the race will acquire an ever greater share of cosmic spiritual power.

This power, the rightful heritage of man, can already now successfully be claimed by all who are willing to renounce the deceptive excitements of sense and of sex for the ecstatic cosmic consciousness, the consciousness of oneness. But its "states of bliss are possible of attainment only through transcending the reproductive tendencies altogether."[16]

* * * * *

1 BECK, *The Way of Power,* xi, 195.
2 BUCKE, *Cosmic Consciousness,* I, i, 1.
3 HARTMANN, *Life and Doctrine of Jacob Boehme,* 52.
4 TAYLOR, *The Eleusinian and Bacchic Mysteries,* I, 91.
5 NICHOLSON, *Mystics of Islam,* v, 121.
6 ECKARTSHAUSEN, *The Cloud upon the Sanctuary,* i, 6.
7 HARTMANN, *Paracelsus,* ix, 198.
8 EUCKEN, *Present-Day Ethics,* iv, 98.
9 UNDERHILL, *Mysticism,* I, ii, 33.

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[10] Same as [8], ii, 48.
[11] MINOLE, *Science of Love*, xiv, 338.
[12] Same as [2], I, v, 12.
[13] Same as [2], III, i, 61.
[14] Same as [2], III, ix, 72.
[15] Same as [2], I, i, 3.
[16] Same as [11], v, 169.

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LXXXIX

ONENESS

"The love of the sexes . . . symbolizes at a distance the longing of the soul for that immense lake of beauty it exists to seek."
— Emerson, *Representative Men*, (I, 348).

Oneness is the keynote of spirit. "The question of attaining this oneness is the most essential question of the inner development of man."[1]

Deep in every human soul lies the knowledge of that oneness which finds a constrained and deformed expression in the search for happiness by union with external things. The reaching for a toy, the desire for pleasure, the fondness for delicate food, the grasping for possessions, the urge for sexual union — all are distorted manifestations of the longing for a realization of basic spiritual oneness, for unification of the self with the not-self.

"Those who are seeking life in the things that perish . . . are but unconsciously, blindly groping after the ineffable joys of the spirit."[2] They seek without exactly knowing what, in a direction away from oneness. They seek in things external what only within themselves can be found. They seek in the material what inheres in the spiritual world.

At best "the physical union is like an allegory . . . of the real union."[3] "The earthly expression is but a symbol."[4] But who, after having glimpsed the real union and after being aware of the reality of spiritual oneness, can be satisfied with allegories and symbols? Who wants to accept substitutes after knowing that realities can be obtained — especially where the substitutes detract from and prevent the acquisition of the reality?

The greatest cosmic reality is the oneness of all life, the oneness that exists above all seeming separateness, beyond

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all apparent duality. The way toward a realization of that oneness is covered with an almost impenetrable growth of selfish idiosyncrasies of the separative personality. These have to be cut down before the oneness can consciously be reached. Complete self-effacement of the material personality must necessarily precede a realization of impersonal spiritual oneness. For this purpose every element of passion, which is always selfish, must make room for compassion; and personal love for one, after being developed to its highest and purest state, must be expanded into impersonal love for all.

. . . .

The more spiritual a person becomes the more cognizant also will he be of the identity of his own innermost being with that of all other living forms. "In his inmost self man is related to other selves in such a fashion that he lives in them and they in him."[5] With increasing spirituality comes a fading of the feeling of separateness of the individual from other individuals, of the family from other families, of the nation from other nations, of the human kingdom from other kingdoms of nature. The more of spirit can manifest the nearer one approaches to "the consciousness of the identity of one's own nature with that of all things"[6], and the higher one rises above the concepts of separateness and of duality. But "only when the mind becomes free from all desires and passions the idea of duality ceases."[7]

Only by rising in consciousness above sex can the oneness of all life be realized. For sex itself is an expression of duality, and all self-gratifying sexual activity emphasizes and strengthens the separative personality. Moreover, as long as the lower physical centers are used for self-gratification the higher spiritual centers cannot be utilized for the necessary elevation and expansion of consciousness.[8]

A persevering effort to bring about self-purification and spiritualization until all separateness is overcome is needed to bring one closer to a conscious realization of oneness. And the nearer this is approached, the greater the joy of living, which ultimately develops into an impregnable felicity.

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[1] OUSPENSKY, *A New Model of the Universe*, iii, 132.
[2] GIBSON, *The Faith that Overcomes the World*, v, 49.
[3] CARPENTER, *Love's Coming of Age*, 27.
[4] Same as [2], v, 49.
[5] ADLER, *Reconstruction of the Spiritual Ideal*, vi, 193.
[6] SCHOPENHAUER, *The World as Will and Idea*, IV, xlviii, 433.
[7] *Uttara Gita*, ii, 46.
[8] See Ch. lxxxv, Uncoiling the Serpent.

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XC
DEATHLESSNESS

"The serpent brought death into the world."
— Higgins, *Anacalypsis*,IX,vi,521.

"Eros is mysteriously connected with death."[1]

"The association of death and reproduction is indeed patent enough."[2] However, "it is not death that makes reproduction necessary, but reproduction has death as its inevitable consequence."[3] "The kingdom of death is maintained . . . by carnal reproduction."[4] The human race "knew death only . . . after the separation of the sexes."[5] "Sex as it is is the beginning of death."[6] "To expend life in human embraces is to strike roots in the grave."[7]

These appalling statements, selected from the writings of eminent, unprejudiced minds, may sound phantastic and unbelievable. Yet, when a medical scholar declares in scientific language that "erethism of any kind, in both male and female, represents a katabolic crisis"[8], he is but saying that any kind of excitement or stimulation of the organs of generation is a disruptive waste of energy. And this practically affirms that "the carnal way is the way of the breaking up and scattering of the life force, and the end of it is death."[9]

In lower forms of existence it has been definitely observed that "the reproduction of many types is followed by the death of the individual"[10], often within a few hours after propagative activity. And although "it is one of the trends of evolution to lessen the physiological strain of reproduction"[11], it remains true also in the human kingdom that "reproduction is a drain on the parent."[12]

"The passions . . . wear out the earthly body with their own secret power."[13] "All amorous passion . . . is a whirlpool seeking to draw us down into the gulf of death."[14] Qabbalistically speaking "the serpent caused

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death to the whole world."[15] In the mythologies of various peoples "the serpent is concerned . . . with the origin of death."[16]

"From the concupiscence of the flesh . . . death has drawn its origin."[17] With the general spread and stimulation of concupiscence "death . . . has appeared in the course of evolution."[18] Hence "death is . . . accidental rather than natural"[19]; "death may be said to have become an imported accident into the scheme of things."[20]

"God did not make death."[21] "Man has created it himself."[22]

. . . .

The quoted statements might suggest the thought that persons who never commit a sexual act should not be subject to death. But in the course of time the racial habit of wasting the life force has so impressed itself upon the seed that concupiscence and loss of vital fluids occur even in those who are most meticulously continent, so that for them too there is no immediate escape from death. The germplasm from which present humanity is raised has been so weakened by careless, sensual propagation that unduly early bodily decay as well as death seems to have become the unavoidable fate of all. Through heredity "the body is no longer capable of producing normal and well-vitalized seed."[23] Allegorically expressed "the serpent has poisoned . . . the source of all organic life."[24]

Decay of the living body as well as death can be overcome by the purifying process of spiritualization, by which the natural laws that apply to coarser matter are transcended. By this process the body elements that do not harmonize with the higher spiritual vibrations are gradually cast off and replaced by finer, almost etheric atoms. "The physical man must be rendered more ethereal."[25]

"Like the fugitive who successfully casts away in his flight those articles which incommode his progress, beginning with the heaviest, so the aspirant eluding death abandons all on which the latter can take hold."[26] For this purpose "the candidate for longevity . . . must begin to eschew his physical desires"[27]; especially "the sexual desires,

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for these . . . are direct attractions to a certain gross quality of the original matter."[28] And "he must beware . . . of impure and animal thoughts."[29]

Purification of the body, of the emotions and of the thoughts is necessary in order to weaken the resistance of the lower elements of the personality, if the spiritual individual wills to postpone and finally to overcome death. In this way it can come about that "when men are innocent life shall be longer."[30] "The actual prolongation of human life is possible for so long as to appear miraculous and incredible."[31]

It is not unreasonable to expect that in the end the body can be made deathless. For "old age and death . . . are pathological."[32] "Death is not a universal accompaniment of life"[33], "death is not an essential attribute of living matter."[34] Nor is death an absolutely necessary phenomenon in the existence of a composite living body.

However, no one can expect suddenly to attain deathlessness. But every one can make an effective beginning with the struggle against death by taking up the struggle against sex. Doing this one shall gradually by experience discover that "with the extinction of sensual desire man is released of death's most powerful bond."[35]

"To withstand the allurement of generation is to graduate in the conquest of death."[36] This is equivalent to the biblical statement that "he that overcometh shall not be hurt of . . . death."[37] When the sexual urge has been entirely overcome man can become truly the master of his fate, even in regard to birth and death. For then a physical body can be taken on when wanted, to be used as a perfect instrument for self-expression during centuries if so wished; and such a body can be laid aside at will for any length of time while the human entity lives on in unbroken consciousness.

Thus "he who will conquer sex will conquer death."[38]

* * * * *

1 SCHOPENHAUER, *Aphorismen zur Lebensweisheit*, vi.

2 GEDDES and THOMSON, *Evolution of Sex*, IV, xviii, 235.

3 GOETTE, *Ueber den Ursprung des Todes*, iii, 52.

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4 SOLOVYOF, *Justification of the Good*, I, ii, 53.
5 BLAVATSKY, *The Secret Doctrine*, II, 644.
6 MEREJKOWSKI, *The Secret of the West*, II, viii, 333.
7 LÉVI, *History of Magic*, II, v, 153.
8 TALMEY, *Love*, VII, xxi, 366.
9 Same as [4], II, i, 149.
10 THOMSON and GEDDES, *Life*, I, iv, 456.
11 Same as [10], I, iv, 462.
12 GALLOWAY, *Biology of Sex*, v, 47.
13 *The Mahatma Letters*, xlviii, 274.
14 Same as [7], III, iii, 189.
15 *The Zohar*, I, 35a; quoted in: MYER, *The Qabbalah*, xviii, 345.
16 LANG, *Modern Mythology*, xiii, 136.
17 HELMONT, *Oriatrike*, xci, 650.
18 PEARL, *The Biology of Death*, i, 42.
19 HOWELL, *Textbook of Physiology*, IX, liv, 1057.
20 JENNINGS, *The Rosicrucians*, I, xxiv, 217.
21 *The Apocrypha, Wisdom of Solomon*, i, 13.
22 Same as [5], II, 441.
23 A. G., *The Science of Regeneration*, ix, 118.
24 HUMBOLDT, *Researches concerning America*, I, xv, 227.
25 G. M., "The Elixir of Life"; in: *Five Years of Theosophy*, 11.
26 Same as [25], 18.
27 Same as [25], 11.
28 Same as [25], 12.
29 Same as [25], 10.
30 EMERSON, "Nature"; in his *Complete Writings*, I, 22.
31 Same as [25], 3.
32 METCHNIKOFF, *The Nature of Man*, xii, 287.
33 MINOT, *The Problem of Age, Growth and Death*. v, 214.
34 WEISMANN, *Essays on Heredity*, I, iii, 161.
35 *Yogakundali Upanishad*, 1; quoted in: AVALON, *The Serpent Power*, vi, 227.
36 Same as [7], II, v, 153.
37 *The Bible, Revelation*, ii, 11.
38 Same as [6], II, viii, 322.

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XCI
IMMORTALITY

> **"When a person is able to conquer the passional nature he is . . . conjoined to the immortal state."**
> **—Butler, *Solar Biology*,i,23.**

"Essentially we are spirit."[1] And since spirit is eternal and immortal we are inherently immortal. We are only "mortal because of body, but because of the essential man immortal."[2]

However, we are not conscious of our immortality because we identify ourselves so largely with our mortal bodies; for "in so far as a man turns to the mortal part of himself, in so far he makes his mind incommensurate with immortality."[3]

Hence in order to become conscious of his spiritual immortal state man must overcome his attachment to the ephemeral existence in the physical body. Furthermore he must expand mentally from accumulating knowledge to a search for wisdom, because "by wisdom immortality is reached."[4] And above all else he must rise to an exceptionally high moral standard, because also "along with moral elevation . . . comes a sense of immortality."[5]

To gain a realization of immortality it is necessary to renounce every semblance of immorality and to transcend the relative morality of ordinary mortals. "The mortal becomes immortal . . . only when all desires cease."[6] "By crucifying the man of flesh and his passions"[7], and "by the restraint of the senses . . . man becomes fit for immortality."[8] "The mortal shall put on immortality . . . when trained to everlasting chastity."[9]

As expressed in the traditions of many peoples "the serpent . . . defrauds the human race of the gift of immortality."[10] Therefore "the first step toward [a realization of] immortality is to gain full control of the sex function."[11]

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"In order to live as a conscious entity in eternity the passions . . . must die."[12]

"Immortality is the secret of transmutation"[13]; only to those who entirely transmute the sex force can that secret be revealed.

"To the man or woman who resolutely pursues the path of purity . . . will come unfailingly the consciousness of immortality"[14], and therewith a continuous conscious existence with ever greater wisdom, greater freedom, greater power, and greater joy.

* * * * *

1 TAGORE, *Sadhana*, ii, 30.
2 HERMES, *Corpus Hermeticum*, I, 15; in: MEAD, *Thrice-Greatest Hermes*, II, 10.
3 PORPHYRY, *Letter to his Wife Marcella*, 32.
4 *Ishopanishad*, 11; in: MEAD, *The Upanishads*, I, 20.
5 BUCKE, *Cosmic Consciousness*, III, ix, 74.
6 *Katha Upanishad*, II, vi, 14; in: TATYA, *The Twelve Principal Upanishads*, 436.
7 BLAVATSKY, *The Secret Doctrine*, II, 592.
8 *Laws of Manu*, VI, 60; in: *Sacred Books of the East*, XXV, 209.
9 CLEMENT OF ALEXANDRIA, *The Instructor*, II, x; in: *Ante-Nicene Christian Library*, IV, 254.
10 BRIFFAULT, *The Mothers*, II, xxi, 649.
11 *The Christian Esoteric*, I, 317.
12 Same as [7], I, 495.
13 KINGSFORD, *Clothed with the Sun*, I, xx, 90.
14 PRYSE, *The Apocalypse Unsealed*, 82.

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XCII
EPILOGUE

"The ideal of spiritual intuition to be reached through moral purity represents an eternal fact."
—Black, *Culture and Restraint*, vi, 156.

In the now completed mosaic picture of an ideal concept imperfections will undoubtedly be found to exist in some of the numerous particles of which it is composed. But the ensemble is relied upon to leave an impression of the grave significance of its leading motive. Out of the multicolored mass arises everywhere in plain design the basic motive, embodying the assertion that PERFECT PURITY IS AN ABSOLUTE REQUIREMENT FOR ADVANCED EVOLUTIONARY GROWTH.

It is not claimed that purity alone will be sufficient to bring about quick and astounding results. Even under the most favorable conditions growth remains a gradual process. Other requirements for evolutionary development are sufficiently known and recognized. The need of sexual purification, however, is so often overlooked or ignored or, as in the case of many supposedly spiritual leaders, unpardonably slighted, that it called for separate accentuation.

Nobody is advised to become a perfect celibate, unless an inner urge betokens readiness for such a resolution. No sudden, drastic changes are recommended to any one. Some are farther away than others from the point where the ideal beacons. Some therefore have to take more steps before coming near enough to be in constant contact with its radiant energy.

But everybody should understand that *the salient benefits of higher attainments cannot be acquired without the practical realization of sexual purity.* Howsoever far one still may be away from the ideal, it can be seen by any one who looks in its direction. A beginning can and eventually

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must be made to move toward its light. Each for himself must find out just where he stands, and how fast he will go. Little influence can be exerted from the outside, except by mental persuasion.

The only purpose of the laborious compilation of data contained in this volume has been to present as convincingly as possible the existence as a fact in nature of the evolutionary need of individual sexual purification. Evidence has been supplied that the profoundest thinkers have upheld the ideal of purity as a golden precept of paramount natural law. Of it "the great moral prophets . . . have spoken with a certain approach to unanimity."[1] "All the great teachers of the world are agreed in protesting against the dominion of appetite in the life of man."[2] "All the great organized religions have seized on the value of sexual abstinence . . . and embodied it in their system"[3], in order to teach their adherents to transmute the sexual into spiritual energy.

"The historians of civilization seem to be unanimous in the opinion that a deviation of sexual motive powers from sexual to new aims has furnished potent components for all cultural accomplishments."[4] In fact, "limitation of the sexual opportunity must be regarded as the cause of cultural advance."[5]

"Psychological researches reveal that the placing of a compulsory check upon the sexual impulses . . . produces thought and energy"[6], thereby promoting individual and racial evolutionary progress. Various branches of human knowledge, from biology and ethnology to alchemy and occultism, have been shown to point in the same direction.

"Moralists both ancient and modern . . . have never ceased to urge men to refrain from seeking sexual indulgence"[7], even though often they did not understand and therefore failed to explain the evolutionary importance of such abstinence. Philosophers who verged on contact with spirit through abstract thought, mystics who reached the plane of spirit in devotional experience, and many of the noblest amongst humanity have always realized that "chastity, both as practice and as principle, is a biological and

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psychological moment . . . of profound significance."[8] They have insisted on the need of sexual purity. And the nearer man approaches superman the more insistent sounds the exhortation.

That so many of the most advanced of the human race, independent of one another, in different ways, from different viewpoints, in different places and at different times, have come to the same conclusion, is in itself an indication that the ideal of purity is of universal scope. Adding together all the factual and circumstantial evidences that have been presented, we can hardly fail to see that this ideal contains a truth of everlasting value, and that *sexual purification is a requisite for the harmoniously balanced physical, moral, mental and spiritual development of the race.*

. . . .

Man can delay the evolutionary process. He can antagonize the law of growth. Tarrying in the labyrinth of the senses, where spiritual light can never penetrate, he can philosophize that spirit does not exist. In the material world he can establish ways of living from which all loftier considerations are left out.

This is what has been done, and what in modern times is being done to an ever greater extent. Amongst other things "the spirit has been removed from sex, and the dying body is . . . infecting the dissolving civilization."[9] The very existence of civilization and of the race is endangered by adherence to the illusory senses and by a denial of the sublimer elements of life.

Mankind's salvation, even physically, depends upon an emergence from the hypnotic spell of the senses. Not until this spell is broken can humanity perceive the radiant light of spirit, absorb its vitalizing rays, share in its joy and glory.

. . . .

Every one is free to choose between the petty pastimes of the senses and the gradual development of superhuman power.

But whatever choice is made by individual or race, the laws of nature remain immutable. They proclaim that evolution must eventually go on. The deadlock[10] must be

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broken. "The sensual side of human nature . . . must be brought into complete subordination to the spiritual."[11]

Souls who refuse to follow this decree are threatened with removal from the evolutionary system. Persisting, they are likely to perish as individualized souls, even as nations and races which have clashed with spiritual progress by clinging to matter and to the senses, have perished in the past.

Over the ruins of destroyed Atlantisses and Sodoms, over the obliterated graveyards of all sex-addicted races, evolution must march on toward a lessening of sexual expression — on toward exaltation of spiritual faculties. Only those who are willing to cooperate with the evolutionary plan can keep up with the march, and reach the goal where burdensome existence changes into the rapturous sublimity of being.

* * * * *

1 GORE, *Philosophy of the Good Life*, x, 284.
2 BLACK, *Culture and Restraint*, vi, 147.
3 ELLIS, *Studies in the Psychology of Sex*, III, 273.
4 FREUD, *Three Contributions to the Theory of Sex*, III, 273.
5 UNWIN, *Sex and Culture*, iv, 317.
6 Same as [5], iv, 317.
7 NORTHCOTE, *Christianity and Sex Problems*, v, 88.
8 CRAWLEY, *Studies of Savages and Sex*, i, 2.
9 ROZANOV, *In the World of the Obscure*; quoted in: MEREJKOWSKI, *The Secret of the West*, II, i, 208.
10 See Ch. v, The Deadlock in Human Evolution.
11 THORNTON, *Conduct and the Supernatural*, viii, 295.

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INDEXES

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"I have laboriously collected out of divers writers, and given every man his own . . . Whence it is taken appears."

—BURTON, *Anatomy of Melancholy*, vii.

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